Arabic Ismaili Manuscripts

The Zāhid ʿAlī Collection



DELIA CORTESE

Arabic Ismaili Manuscripts: The Zāhid ʿAlī Collection

The Institute of Ismaili Studies

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1. Adam Gacek, *Catalogue of Arabic Manuscripts in the Library of The Institute of Ismaili Studies,* Volume One (1984)
2. Adam Gacek, *Catalogue of Arabic Manuscripts in the Library of The Institute of Ismaili Studies,* Volume Two (1985)
3. Delia Cortese, *Ismaili and Other Arabic Manuscripts: A Descriptive Catalogue of Manuscripts in the Library of The Institute of Ismaili Studies* (2000)

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The Zāhid ʿAlī Collection in the Library of The Institute of Ismaili Studies

Delia Cortese

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The Institute of Ismaili Studies

The Institute of Ismaili Studies was established in 1977 with the object of promoting scholarship and learning on Islam, in the historical as well as contemporary contexts, and a better understanding of its relationship with other societies and faiths.

The Institute's programmes encourage a perspective which is not confined to the theological and religious heritage of Islam, but seek to explore the relationship of religious ideas to broader dimensions of society and culture. The programmes thus encourage an interdisciplinary approach to the materials of Islamic history and thought. Particular attention is also given to issues of modernity that arise as Muslims seek to relate their heritage to the contemporary situation.

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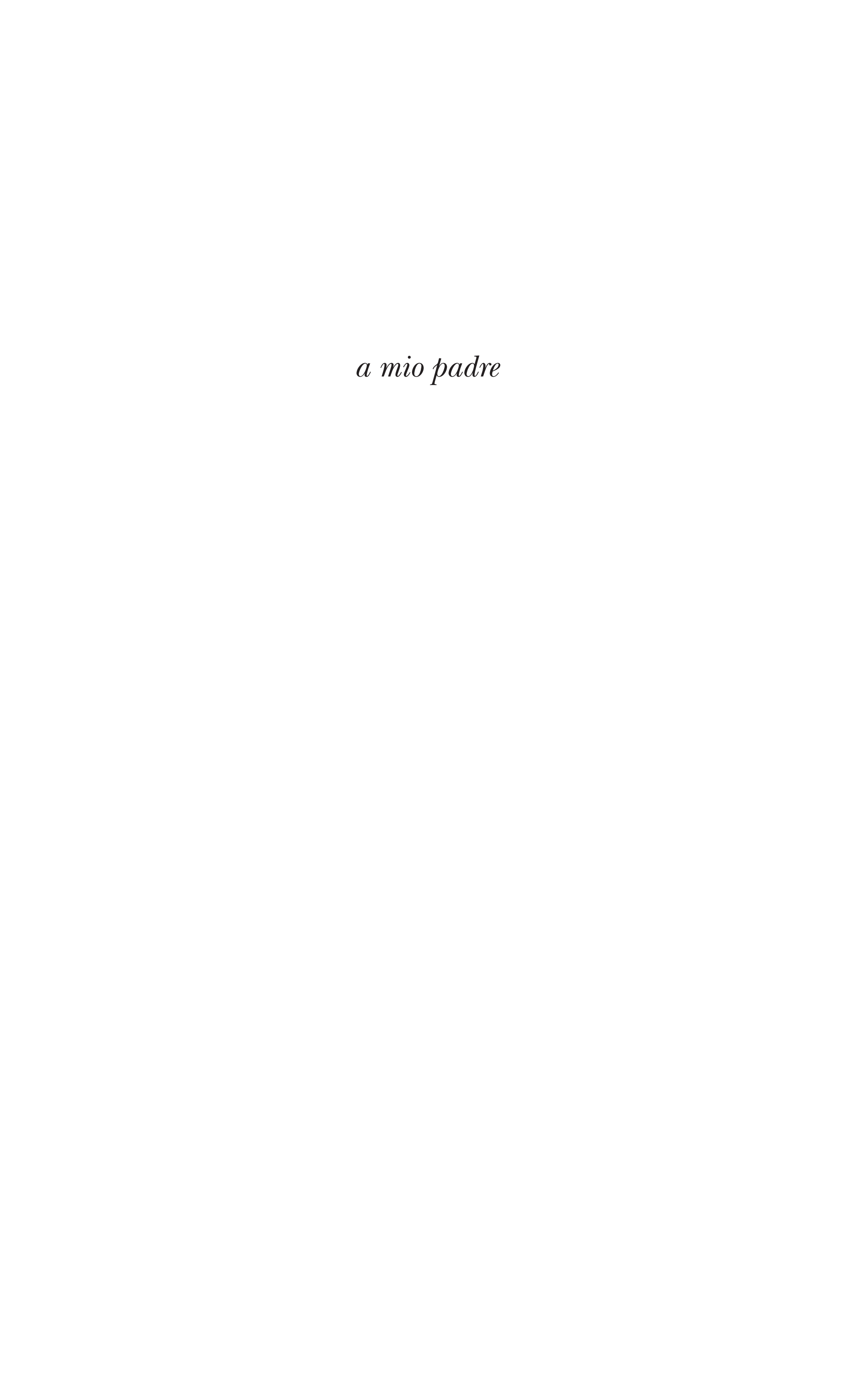
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The Institute's academic publications fall into a number of interrelated categories:

1. Occasional papers or essays addressing broad themes of the relationship between religion and society, with special reference to Islam.
2. Monographs exploring specific aspects of Islamic faith and culture, or the contributions of individual Muslim figures or writers.
3. Editions or translations of significant primary or secondary texts.
4. Translations of poetic or literary texts which illustrate the rich heritage of spiritual, devotional and symbolic expressions in Muslim history.
5. Works on Ismaili history and thought, and the relationship of the Ismailis to other traditions, communities and schools of thought in Islam.
6. Proceedings of conferences and seminars sponsored by the Institute.
7. Bibliographical works and catalogues which document manuscripts, printed texts and other source materials.

This book falls into category seven listed above.

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a mio padre

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Preface

The Library of The Institute of Ismaili Studies in London houses the largest known accessible collection of Ismaili codices in the world, including approximately 750 volumes of Ismaili manuscripts in Arabic. The early history of the formation of this collection pre-dates the foundation of the Library in 1979 and even that of the Institute in 1977. In fact, in 1946 when the Ismaili Society of Bombay succeeded the Islamic Research Association founded in Bombay in 1933, it inherited a collection of Ismaili manuscripts in various languages brought together by the eminent Russian Professor Wladimir Ivanow (1886–1970) and other scholars. During the 1960s the collection of the Ismaili Society was transferred to the Ismailia Association for India in Bombay and the Ismailia Association for Pakistan in Karachi. With the formal establishment of the Institute's Library, the manuscripts in those two institutions were gradually transferred to London and came to form the basis of the Institute's current significant collection. Between the early 1980s and mid-1990s the collection was further expanded with the accession of over 160 manuscript volumes coming from India and Syria. Most of the codices from Syria belonged to the late Ismaili scholar Muṣṭafā Ghālib (1923–1981). However, the largest contribution in recent times to the expansion of the Library's manuscript holdings came with the bequest in 1997 of 226 codices (221 Arabic Ismaili, one Persian Ismaili and four Arabic non-Ismaili) formerly owned by the late Dr Zāhid ʿAlī. The manuscripts, donated to the Institute by the Ali family, now based in California, represent an outstanding record of transmission of Ismaili learning and scholarship through

many generations. The present catalogue is primarily intended as a tribute to Dr Zāhid ʿAlī, the scholar as well as the man, and to his past and present family members, for their exemplary dedication to the preservation and study of Ismaili literature.

Dr Zāhid ʿAlī was born in Hyderabad on 10 Shawwāl 1305/19 June 1888 in a distinguished, learned, Ismaili Bohra family. His father, Faḍl ʿAlī, was a prominent leader in the Bohra community and a scholar in his own right, as shown by the fact that a large number of manuscripts in the present collection were copied by him. The young Zāhid ʿAlī received his early education at the *madrasa* Dār al-ʿulūm in Hyderabad as well as at the Dār al-Sayfiyya in Sūrat. He then went on to complete his higher studies at the University of Punjab in Lahore. Subsequently, he returned to Hyderabad where he joined the Department of Education. Finally, he went to the University of Oxford where he first completed a B.Lit. and then obtained a D.Phil. in Arabic Literature under the supervision of Professor D.S. Margoliouth. In 1926, the now Dr Zāhid ʿAlī returned to India to take up the position of Professor of Arabic at the Niẓām College, Hyderabad, which was then affiliated to Madras University. There, his career progressed and he eventually became Vice-Principal of the College. Dr Zāhid ʿAlī retired in 1945 and passed away on 7 Dhu'l-ḥijja 1377/24 June 1958.[1]

Zāhid ʿAlī was one of the most outstanding Ismaili scholars of his generation and, in his role of *ʿāmil*, a high-standing religious authority within the Bohra community. Fluent in English as well as several Oriental languages including Arabic, Persian and Urdu, he showed a rare ability in combining effectively traditional and modern research methods. It was ultimately his access to an extensive range of Ismaili primary sources found in manuscripts in his possession, and now catalogued here, that enabled him to produce his widely acclaimed academic works. His main publications include *Tabyīn al-maʿānī fi sharḥ Dīwān Ibn Hānī'* (Cairo, 1352/1933), being a critical Arabic edition with commentary of the *Dīwān* of the Fāṭimid poet Ibn Hānī' al-Andalusī [cat. no. 19]. This book was the outcome of the research work produced by Zāhid ʿAlī to obtain his D.Phil. from the University of Oxford. His second major work was *Tārīkh-i Fāṭimiyyīn-i Miṣr*, written in Urdu (Hyderabad, 1948) in two volumes. Zāhid ʿAlī was commissioned to write this book after winning a competition promoted by the Osmania University inviting

candidates to submit an abstract as proposal for the compilation of a history of the Fāṭimids of Egypt. Perhaps his most important and significant contribution to Ismaili studies was entitled *Hamāre Ismāʿīlī madhhab kī ḥaqīqat awr us kā niẓām* (Hyderabad, 1954), a compendium in Urdu of Ismaili doctrines and teachings as professed among the Ismaili Bohras. This work, published at a time when the Bohra leadership was demanding the strictest doctrinal secrecy from members of the community, encountered much hostility because of its 'expository' nature. The outcome of its publication was the excommunication of Zāhid ʿAlī and his family from the Bohra community. In spite of this setback, Dr Zāhid ʿAlī maintained a high status as a reputed scholar within the wider Ismaili and non-Ismaili learned circles, and, as a humanitarian, he is particularly remembered for his involvement in promoting education for women.

It was Dr Zāhid ʿAlī's utmost aspiration to see his *Hamāre Ismāʿīlī madhhab* translated into English, for the benefit of non-Urdu speaking Bohras and other Ismailis in general. Regrettably, this wish was never fulfilled. However, his *Tārīkh-i Fāṭimiyyin-i Miṣr* was translated into English by his son, the late Professor ʿAbid ʿAlī, and plans are in place to see this work published in the near future. Professor ʿAbid ʿAlī, as the only surviving son of Zāhid ʿAlī, inherited the collection of manuscripts formerly owned by his father and forefathers. It was ʿAbid ʿAlī who identified the Library of The Institute of Ismaili Studies as the most suitable venue for the preservation of such a valuable literary heritage. He set out to donate the collection to the Institute but passed away before achieving his goal. His wishes, reiterated in his will, were finally fulfilled in 1997.[2]

This catalogue is dedicated exclusively to the Zāhid ʿAlī corpus. The rest of the Arabic Ismaili collection in the Library is featured in the first volume of A. Gacek, *Catalogue of Arabic Manuscripts in the Library of The Institute of Ismaili Studies* (London, 1984–1985) in two volumes, and in D. Cortese, *Ismaili and Other Arabic Manuscripts* (London, 2000). The present volume lists 179 title entries of Arabic Ismaili texts featured in a total of 221 manuscript volumes. Five codices of Ismaili non-Arabic and non-Ismaili Arabic material are listed in an appendix, together with other miscellaneous fragments of texts. With these exceptions, all the works cited in this

catalogue belong to the tradition of legal, theological, philosophical and historical Ismaili literature produced over a period of nearly ten centuries, from pre-Fāṭimid to modern times. While featuring a substantial number of previously unrecorded works and possibly unique manuscripts, a large portion of the titles listed here duplicate entries already included in the published catalogues mentioned above. However, the opportunity has been taken to often expand and, occasionally, amend those same entries in the present volume. The oldest dated Ismaili codex in the collection is a copy of vol. 1 of the legal treatise *Kitāb al-Ḥawāshī* by Amīnjī b. Jalāl, dated 1145/1733 [cat. no.55]. Apart from some six manuscripts dating back to the 12th/18th century, the material is relatively recent, dating mainly from the middle of the 19th to the first half of the 20th century. Except for three manuscripts written respectively in Yemen [cat. no. 79], Makka [cat. no.14(B)] and Madina [cat. no. 88], the codices were primarily copied in India. The manuscripts in the collection consist of what one can, generally speaking, call 'provincial' copies, having been mainly produced for practical purposes, i.e. personal or didactic use. In many instances, the copyists were members of Dr Zāhid ʿAlī's family and, as the titles or dedications in the colophons often suggest, learned men, either occupying high positions in the Bohra religious-administrative hierarchy or working for its members.[3]

Among the miscellaneous material listed in the appendix of particular importance is the Persian translation [cat. no.B1)] by al-Mu'ayyad fi'l-Dīn al-Shīrāzī of al-Qāḍī al-Nuʿmān's *Asās al-taʾwīl* [cat. no. 11]. Also of interest is a 10th/16th-century copy of a Zaydī summary of al-Zamakhsharī's Qurʾānic commentary [cat. no. C7].

The catalogue is arranged by title, according to the Latin alphabetical order. Wherever there is more than one copy of the same text, copies are arranged chronologically from the oldest to the most recent, with undated copies listed last. Each catalogue entry is subdivided as follows:

1. Catalogue entry number where (*) indicates the presence of a matching illustration included in the volume.
2. Full title of the work, occasionally followed by variants.
3. Name of the author followed by the date of death in brackets.
4. A paragraph detailing the contents of the work and relevant

information concerning its composition.

5. Indication of volume number, where applicable.
6. *Incipit* (or 'Begins' in the case of acephalous manuscripts).
7. Manuscript call number. This is preceded by (A), (B), (C), etc., where more than one copy of the same manuscript is listed under the same entry.
8. Name of the copyist (when known). At times this is followed by the name of the place where the copy was made or details of circumstances relating to the copying and other information given in the colophon.
9. Date according to both Islamic and Christian calendars or an estimate when the manuscript is not explicitly dated. The names of the months of the Islamic calendar are reported in the same way as they appear in each colophon. The abbreviations n.d and n.y. stand respectively for 'no date' and 'no year'.
10. Physical description, including: foliation (or pagination if given) in *recto* and *verso*, number of lines per page, measurement in millimetres of both folio size and text area, type of script, details on use of different inks, illumination, notes in the margins, diagrams, etc.
11. References to other copies or volumes of the same work in the Library of The Institute of Ismaili Studies as well as to those listed in catalogues of other collections, followed by details of main editions, translations and studies where appropriate.

No details are given of the quality and type of paper which, with few exceptions, is generally of the western style. Also, details about bindings are not given, except in a few instances, where they are of academic or artistic interest. The transliteration of words and names in Arabic script follows the style adopted in the new edition of *The Encyclopaedia of Islam* with a few exceptions: j for dj, q for ḳ and no use of ligatures. Diacritical marks have been used throughout except for certain names (e.g. Ismaili, Yemen) which are commonly known in English.

Notes

1. Most of the information on the life and work of Dr Zāhid ʿAlī reported here is derived from Ghulām Muḥammad Ṣāhib and Ghulām Dastghīr Rashīd, *ʿAlāmah Dāktur Zāhid ʿAlī*, published by Ḥabīb Aḥmad ʿAlī (Hyderabad, 1975). I am also indebted to Dr Sajid Ali for providing me with valuable additional biographical details regarding both his father and grandfather.

2. In honour of Dr Zāhid ʿAlī, and in appreciation of the donation of his collection of manuscripts by his family, The Institute of Ismaili Studies has established the Zāhid ʿAlī Scholarship, which is awarded every five years to an eminent scholar to undertake studies in classical Arabic literature.

3. On the organisation of the Bohra community, see T.A. Lokhandwalla, 'The Bohras: A Muslim Community of Gujarat,' in *Studia Islamica*, 3 (1955), pp.127–129.

Acknowledgements

It gives me much pleasure to take this opportunity of conveying my sincere thanks to all those who have assisted me in the preparation of this catalogue. I want to convey my gratitude, first and foremost, to the staff of the Library of The Institute of Ismaili Studies: the Head Librarian, Dr Duncan Haldane, who oversaw the progress of this project and provided me with much valuable advice; Alnoor Merchant, Senior Librarian and Keeper of the Ismaili Collection, who was most helpful in facilitating my access to the manuscripts and making many useful suggestions on the content and codicological aspects of the catalogue; Shellina Karmali, Audiovisual Librarian and Khadija Lalani-Pardhan, Library Assistant, who both supported me in numerous ways. Last, but not least, I wish to remember former Library staff Dr Gregory Minissale and Luisa Zenobi-Bird who both helped me at the outset of this project, and Christopher Hill who brought professional and personal enrichment to my life.

I wish to acknowledge my appreciation for the contributions of the Institute's Department of Academic Research and Publications. In particular I owe thanks to Dr Farhad Daftary who was instrumental in facilitating the Library's acquisition of the collection in the first place and who added precious information to the catalogue and ensured its publication; to Kutub Kassam, Nadia Holmes and Patricia Salazar who gave their editorial expertise to the project; and to Hamid Haji for his careful scrutiny of the English text and Arabic *incipits.* My deep-felt thanks also go to Salma Baig and Farid Panjwani of the Institute's Education Department for their

translation into English of relevant material in Urdu, and to Alan Tabor for embellishing the catalogue with his splendid photographs of some of the manuscripts included in it.

I also owe thanks to Thomas Milo who made possible the incorporation of the Arabic text in this book. The Arabic portions of this catalogue were printed using the latest DecoType ACE (Arabic Calligraphic Engine) technology, faithfully reproducing the highest standards of Middle Eastern typographic craftsmanship.

Finally, I owe special tribute to Dr Sajid Ali for supplying rare family photos, for his help in finalising the Preface of this book and, most importantly, for his generous bequest of his grandfather's manuscripts to the Institute, thus making the very undertaking of this project possible.

D.C.

Abbreviations

Ambrosiana = Löfgren, O. and Traini, R., *Catalogue of the Arabic Manuscripts in the Biblioteca Ambrosiana.* Vicenza, 1981, vol.2.

Cortese = Cortese, Delia, *Ismaili and Other Arabic Manuscripts.* London, 2000.

Daftary, *MIHT* = Daftary, Farhad (ed.), *Mediaeval Ismaʿili History and Thought.* Cambridge, 1996.

Daftary, *The Ismāʿīlīs* = Daftary, Farhad, *The Ismāʿīlīs: Their History and Doctrines.* Cambridge, 1990.

EI2 = *Encyclopaedia of Islam.* New Edition. Leiden-London, 1960–

Fyzee, *CFM* = Fyzee, Asaf A.A. 'A Collection of Fatimid Manuscripts,' in Gidwani, N.N. (ed.), *Comparative Librarianship: Essays in Honor of Professor D.N. Marshall.* Delhi, 1973, pp.209–220.

Fyzee, *QN* = Fyzee, Asaf A.A. 'Qadi an-Nuʿman, the Fatimid Jurist and Author,' *Journal of the Royal Asiatic Society,* (January 1934), pp.1–32.

Gacek, *IIS* = Gacek, Adam, *Catalogue of Arabic Manuscripts in the Library of The Institute of Ismaili Studies.* 2 vols, London, 1984–85.

Gacek, *SOAS* = Gacek, Adam, *Catalogue of Arabic Manuscripts in the Library of the School of Oriental and African Studies, University of London.* London, 1981.

GAL = Brockelmann, Carl, *Geschichte der arabischen Litteratur.* Leiden, 1943–49, vols I and II. *SI* = *Erster Supplementband.* Leiden,1937. *SII* = *Zweiter Supplementband.* Leiden, 1938.

Ghālib, *Aʿlām* = Ghālib, Muṣṭafā, *Aʿlām al-Ismāʿīliyya.* Beirut, 1964.

Goriawala = Goriawala, Muʿizz, *A Descriptive Catalogue of the Fyzee*

Collection of Ismaili Manuscripts. Bombay, 1965.

Hamdānī, *al-Ṣulayḥiyyūn* = Hamdānī, Ḥusayn F., *al-Ṣulayḥiyyūn wa'l-ḥaraka al-Fāṭimiyya fi'l-Yaman.* Cairo, 1955.

Husain, *Gulzare Daudi* = Mianbhai Mulla Abdul Husain, *Gulzare Daudi. For the Bohras of India.* Ahmedabad, 1920.

Ivanow, *IL* = Ivanow, Wladimir, *Ismaili Literature: A Bibliographical Survey.*Tehran, 1963.

Ivanow, *IT* = Ivanow, Wladimir, *Ismaili Tradition Concerning the Rise of the Fatimids.* London, etc., 1942.

JAOS = *Journal of the American Oriental Society.*

JBBRAS, n.s. = *Journal of the Bombay Branch of the Royal Asiatic Society. New Series.*

JRAS = *Journal of the Royal Asiatic Society.*

Kaḥḥāla = Kaḥḥāla, ʿUmar R., *Muʿjam al-muʾallifin.*15 vols, Damascus, 1957–1961.

al-Majdūʿ = al-Majdūʿ, Ismāʿīl b. ʿAbd al-Rasūl, *Fihrist al-kutub wa'l-rasāʾil*, ed. ʿAlī Naqī Munzavzī. Tehran, 1344/1966.

Poonawala = Poonawala, Ismail K. *Biobibliography of Ismāʿīlī Literature.* Malibu,Calif., 1977.

Sezgin = Sezgin, Fuad, *Geschichte des arabschen Schrifttums. Band I.* Leiden, 1967.

Tritton = Tritton, Arthur S. 'Notes on Some Ismaili Manuscripts,' *Bulletin of the School of Oriental and African Studies,* 7 (1933–35), pp.35–9.

ZA, *Hamāre* = Zāhid ʿAlī, *Hamāre Ismāʿīlī madhhab kī ḥaqīqat awr us kā niẓām.* Hyderabad, 1954.

Introduction

The following introduction is intended as a concise guide to help the users of this catalogue to place the described texts within the historical, cultural and religious contexts in which they were produced. It is presented according to the main periods of Ismaili history as reflected in the works featured in the catalogue, ranging from pre-Fāṭimid to modern times. It also includes some biographical information of the authors featured in the catalogue, together with selected references in English where additional details on these writers and their works may be obtained.[1]

The Pre-Fāṭimid Period

The earliest phase of Ismaili history extends from approximately the middle of the 2nd/8th century to the foundation of the Fāṭimid rule in North Africa in 297/909. Geographically, the early Ismaili *daʿwa* or mission spread in areas as diverse as Central Asia, Iran, Syria and Yemen. Rather than emerging as a homogeneous, unified movement, Ismailism was initially characterised by and constituted of a number of dynamic groups, engaged in debates over religio-political authority, messianic expectations and genealogical claims relating to the line of the imams. One of these groups, the Qarmaṭīs (named after the leader Ḥamdān Qarmaṭ), gained prominence for a while until they were challenged and eventually overtaken by an opposing group from which, in time, the Fāṭimids arose.

Only a few genuine Ismaili sources have survived from this

period. The literary output of the early Ismaili *daʿwa* appears to have been somewhat limited mainly because the *dāʿī*s had to operate in secrecy to escape the persecution of the ʿAbbāsids and other opponents, but also their writings may have lost relevance – and therefore did not survive – following the establishment of Fāṭimid rule and the elaboration of Ismaili doctrines that came with it.

One of the most important and best known of the early *dāʿī*s was Abū Muḥammad ʿAbdān al-Ahwāzī (d. ca. 286/899), known simply as ʿAbdān [cat. no.65]. Indicated by Ibn al-Nadīm as a very prolific author, ʿAbdān was the brother-in-law and chief lieutenant of Ḥamdān Qarmaṭ. He was active in Iraq but severed his contacts with the Ismaili headquarters in Salamiyya, Syria, following disputes over doctrinal changes made by his peers concerning the imamate.[2]

The Fāṭimid Period

The Fāṭimid period has been rightly described as 'the golden age' of Ismailism and as one of the most outstanding phases in the history of Islam as a whole. In 297/909 ʿAbd Allāh, believed by his followers to be a descendant of the Prophet Muḥammad through ʿAlī b. Abī Ṭālib and Fāṭima, arrived in Raqqāda (present-day Tunisia) from his earlier bases in Syria and Morocco, and there proclaimed himself as al-Mahdī, an event that marks the beginning of the dynasty of the Fāṭimid imam-caliphs from which this period takes its name. First from Ifrīqiya and, after 362/973, in Egypt for about 185 years, al-Mahdī and his successors ruled over a powerful empire whose territories stretched from North Africa to Syria and the Arabian peninsula and, at some point, as far as Baghdad. The slow decline of the dynasty began during the reign of the Imam-caliph al-Mustanṣir (427–487/1036–1094). Upon the latter's death, a major schism occurred in the Ismaili *daʿwa* over his succession, between the followers of his two sons, al-Mustaʿlī and Nizār. As the supporters of al-Mustaʿlī gained ascendancy in Fāṭimid Egypt, the Ismailis of Iran and Syria, who upheld Nizār's rights, made themselves independent from the Cairo headquarters, thus giving rise to the Nizārī branch of Ismailism. The Cairo-based Mustaʿlian line of imam-caliphs continued until 567/1171, when Egypt finally came

under the rule of Ṣalāḥ al-Dīn and the Ayyūbids restored Sunnism as the state religion.

It is well-known that the Ismaili imam-caliphs of the Fāṭimid period encouraged a great deal of intellectual and cultural activity. Thanks to the scholarly contributions of a number of outstanding *dāʿī*s, often working in consultation with the imams, doctrines became formalised and acquired a 'canonical' character. The tone for the high level of scholarship achieved in various fields of knowledge in this period had already been set by the famous Ikhwān al-Ṣafāʾ [cat. nos 120 and 143], the 4th/10th-century authors of the encyclopaedic *Rasāʾil*. There is as yet no consensus about the identity and the precise date of the Ikhwān, although Professor Abbas Hamdani has placed their activities just before the foundation of the Fāṭimid caliphate in 297/909.[3]

The establishment of the Fāṭimid rule in North Africa, and the subsequent extension of its power to Egypt, made imperative the development of an Ismaili legal system. This became necessary in order to regulate the religious and juridical affairs of both the Ismaili and non-Ismaili communities living under Fāṭimid rule, as well as the distribution of responsibilities between the *daʿwa* (mission) and *dawla* (state). The architect of the Fāṭimid legal system was al-Qāḍī Abū Ḥanīfa al-Nuʿmān b. Muḥammad b. Manṣūr b. Aḥmad b. Ḥayyūn al-Tamīmī (d.363/974) [cat. nos 11, 14, 36, 38, 56, 58, 66–67, 81, 101, 103, 140, 145, 165, 169, 175–176]. He was born in Qayrawān towards the end of the 3rd/9th century and entered the service of the Imam al-Mahdī in 313/925. He served as court librarian and collector of books on behalf of al-Manṣūr (334–341/946–953). It was under the latter that he rose from the position of *qāḍī* to that of chief judge. After the transfer of the Fāṭimid capital to Cairo in 362/973, he became chief *dāʿī* and chief judge at the same time under al-Muʿizz. As holder of one of the highest positions in the state, al-Qāḍī al-Nuʿmān was primarily responsible for the elaboration and codification of the official Fāṭimid doctrines and legal system. Although he owes his fame mainly to his works on jurisprudence, his expertise covered fields as diverse as history, *taʾwīl* and polemics.[4]

In a short period of time the Fāṭimid imam-caliphs began to exercise spiritual and temporal authority over a range of Ismaili communities, differing in size, cultural background and local

needs, across the Muslim world. Missionaries came to Cairo from afar to seek guidance and the intense work of the *daʿwa* ensured that doctrinal unity was generally maintained. The most gifted of the *dāʿī*s composed their treatises under the imams' personal supervision and were promoted to senior positions in the *daʿwa*. It should be noted, however, that the imams did not limit themselves to the commissioning or supervision of other people's works, but some of them also wrote treatises of their own which served as a foundation for doctrines to be further elaborated by scholars. This was particularly the case with the Imams al-Mahdī bi-llāh (d.322/934) [cat. no.49], al-Manṣūr bi-llāh (d.341/953) [cat. no.164] and al-Muʿizz li-Dīn Allāh (d.365/975) [cat. nos 6 and 62]. Details of life at court at the time of the latter can be gathered from the biography of his chamberlain, Ustādh Jawdhar, written by his scribe Abū ʿAlī Manṣūr al-ʿAzīzī al-Jawdharī (fl.4th/10th century) [cat. no.157]. In turn, Abū ʿAlī came to occupy the place of his master during the imamate of al-ʿAzīz (365–386/975–996) and gained a position of some prestige during al-Ḥākim's rule (386–411/996–1021).

Thus, besides the contributions of al-Qāḍī al-Nuʿmān, the doctrinal literature produced during the Fāṭimid period prior to the Nizārī-Mustaʿlī division, consists of a body of works written in Arabic by a number of highly accomplished scholars and *dāʿī*s. One of the most distinguished early Ismaili thinkers was Jaʿfar b. Manṣūr al-Yaman (fl. 4th/10th century) [cat. nos 13, 53–54, 63, 144, 153, 166, 170–171]. His father, Ibn Ḥawshab Manṣūr al-Yaman, was responsible for the establishment of the Ismaili *daʿwa* in Yemen and Jaʿfar himself later moved to the *daʿwa* headquarters in North Africa to serve under Imam al-Muʿizz. Together with al-Qāḍī al-Nuʿmān, he is regarded as the most authoritative exponent of the Ismaili system of *taʾwīl* (allegorical interpretation).[5]

The Fāṭimid period also saw the rise to prominence of a group of Ismaili authors of Persian origin. Some of these scholars were either expressly invited by the imam-caliphs to work at the Fāṭimid court or came to Cairo attracted by the outstanding centres of learning established by the Fāṭimids. This was, for example, the case of Aḥmad b. Muḥammad al-Nīsābūrī (fl. 4th/10th century) [cat. nos 39 and 40] who went to Cairo at the time of the Imam al-ʿAzīz to further his studies of Ismaili philosophy. It is likely that after completing his studies, Aḥmad went back to Iran to head

the *daʿwa* there.[6] There were other *dāʿīs* operating in Persia who do not seem to have come to the Fāṭimid capital, although the fame of their works reached Cairo as well. The most notable of these were Abū Ḥātim Aḥmad b. Ḥamdān al-Rāzī (d.322/934–35) [cat. no.68] and Abū Yaʿqūb Isḥāq b. Aḥmad al-Sijistānī (d. ca. 390/999) [cat. nos 57 and 59]. At some point they engaged in a major debate over doctrinal issues first raised in the now lost *Kitāb al-Maḥṣūl* by the Ismaili *dāʿī* Muḥammad al-Nasafī (d.332/943).[7] All these Iranian *dāʿīs* composed their works in Arabic, with the singular exception of Nāṣir-i Khusraw (d. ca. 481/1088–9) who chose to write exclusively in Persian.[8]

In spite of the efforts of the Fāṭimid imam-caliphs to maintain doctrinal consistency, there were occasions when differences of opinion in the *daʿwa* became sufficiently divisive for them to intervene personally. This was the case, for instance, when the Imam-caliph al-Ḥākim invited the leading *dāʿī* of Iraq and Iran, Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl. 5th/11th century) [cat. nos 9, 60, 64, 72–73, 115, 117, 119, 121, 123–124, 126–127, 129–130, 137–138, 162], to the Fāṭimid court mainly in order to challenge and counter the arguments of certain dissident *dāʿīs* in Egypt who founded the Druze movement. The works of Ḥamīd al-Dīn al-Kirmānī have attracted much attention among scholars in recent years because of his highly sophisticated theological and philosophical thought. Despite his copious literary production, almost nothing is known of al-Kirmānī's life. He appears to have been ignored by historians and chroniclers of his time, and information on him can be found only in late Ṭayyibī sources. This is hardly surprising since al-Kirmānī's works continued to have, with those of al-Muʾayyad fi'l-Dīn al-Shīrāzī, a great deal of influence on Ṭayyibī Ismaili scholars in Yemen and India.[9]

Al-Muʾayyad fi'l-Dīn Abū Naṣr Hibat Allāh b. Abī ʿImrān Mūsā b. Dāʾūd al-Salmānī al-Shīrāzī (d.470/1077) [cat. nos 20, 32, 76, 95, 156] was the only one among the 'Persian' missionaries to attain the highest rank of *dāʿī al-duʿāt* (chief *dāʿī*) in the Fāṭimid *daʿwa*. He came to Cairo in 438/1046, during the reign of the Imam-caliph al-Mustanṣir whose sermons, incidentally, were recorded by ʿAbd al-Ḥākim al-Malījī (fl. 5th/11th century) [cat. no.77]. It was not until 444/1052 that al-Muʾayyad gained a prestigious position at the Fāṭimid court. He showed political and diplomatic skills by forging

an alliance between the Fāṭimids and the Turkish commander al-Basāsīrī, in order to rebuff a Byzantine-Saljūq coalition. This and other factors elevated him to the position of chief *dāʿī*, a post which he held, except for a brief interval, until his death.

Beside encouraging the production of legal, theological and philosophical literature, the splendour of the Fāṭimid court inevitably attracted poets and inspired panegyrical and devotional poetical works. Abu'l-Qāsim Muḥammad b. Hāniʾ b. Muḥammad b. Saʿdūn al-Andalusī (d. ca. 362/973) [cat. no.19] went from his native Andalusia to North Africa where he became a court poet at the time of al-Muʿizz. His *Dīwān* (edited by Zāhid ʿAlī) was so celebrated that Ibn Hāniʾ earned the nickname of 'Mutanabbī of the Maghrib'. The other outstanding poet of this period was Tamīm b. al-Muʿizz (d.374/985) [cat. no.18], a son of the Imam-caliph himself.[10]

The Mustaʿlian and Yemeni Ṭayyibī Periods

After the Nizārī-Mustaʿlī division, the Fāṭimid literary tradition was preserved and elaborated by the Mustaʿlian *daʿwa* in Yemen. In Cairo, the Mustaʿlī literary production suffered both in quality and quantity in the intervening period between the reign of al-Āmir (495–524/1101–1130) and the fall of Cairo to the Ayyūbids in 567/1171. Authors of some standing known to have worked in Cairo during this phase include Muḥammad b. ʿAlī b. Abī Yazīd (fl.6th/12th century) [cat. no.26] and Abu'l-Barakāt b. Bishr al-Ḥalabī (fl. 6th/12th century) [cat. no.80], who held the position of *bāb* (or chief *dāʿī*) at the time of al-Āmir.

Until the year 524/1130 the Mustaʿlī Ismailis of Egypt, Syria and Yemen had formed a unified group. However, a split occurred within this branch over the succession to al-Āmir who was murdered that year. The group that supported al-Āmir's cousin, al-Ḥāfiẓ, came to be known as the *Ḥāfiẓiyya*. The other group took the name of *Ṭayyibiyya*, after al-Ṭayyib, the infant son of al-Āmir whom they supported as the rightful successor.

The Ṭayyibī cause was upheld by the Ismaili Ṣulayḥid dynasty in Yemen, which ruled the region on behalf of the Fāṭimids between 439/1047 and 532/1138. The dynasty was founded by ʿAlī b.

Muḥammad al-Ṣulayḥī (d.459/1067) [cat. no.114]. Possibly of Shāfiʿī upbringing, ʿAlī b. Muḥammad was converted to Ismailism by his friend, the Fāṭimid *dāʿī* Sulaymān b. ʿAbd Allāh al-Zawāḥī. He was successful in a series of military campaigns against Sunnī and Zaydī armies, and by 455/1063 he controlled the whole of Yemen south of Ṣanʿāʾ. He was murdered by a Sunnī rebel on his way to Makka for the pilgrimage.

The Ṣulayhids of Yemen maintained close links with Fāṭimid Egypt through their emissaries and envoys. One such official was Shahriyār b. al-Ḥasan (fl. 5th/11th century) [cat. no.28]. It seems that at first he was active as *dāʿī* in Fārs and Kirmān in Persia during the reign of the Imam-caliph al-Mustanṣir. He then moved to Yemen to serve the Ṣulayḥid dynasty. He was sent by ʿAlī b. Muḥammad's successor, al-Mukarram al-Ṣulayḥī, as envoy to Egypt, where he met the chief *dāʿī* al-Muʾayyad fi'l-Dīn al-Shīrāzī.

However, in time, the *dāʿī*s of Yemen carved a role for themselves as intermediaries on behalf of the hidden Imam al-Ṭayyib whose disappearance, following the death of his father al-Āmir, generated a period of *satr* (occultation) which, for the Ṭayyibī-Mustaʿlī Ismailis, continues to this day. It was under such circumstances that an independent Ṭayyibī *daʿwa* headed by a *dāʿī muṭlaq* was founded in Yemen. The first in this chain of *dāʿī*s was al-Dhuʾayb b. Mūsā al-Wādiʿī al-Hamdānī (d.546/1151) [cat. no.136]. The Mustaʿlī Ṭayyibī *dāʿī*s of Yemen and their aides were responsible for maintaining the high standards of the Fāṭimid literary tradition. The corpus of literature produced by these *dāʿī*s consists mainly of works on Ismaili *ḥaqāʾiq*, cosmology, eschatology, and versified eulogies of the imams and *dāʿī*s. Among the most prominent authors was the poet and theologican al-Sulṭān al-Khaṭṭāb b. Ḥasan b. Abī al-Ḥifāẓ al-Ḥajūrī al-Hamdānī (d.533/1138) [cat. nos 21 and 105], who had been converted to Ismailism by the *dāʿī* al-Dhuʾayb b. Mūsā al-Wādiʿī and later became his chief assistant or *maʾdhūn*.[11]

The *dāʿī muṭlaq* was at first appointed on the basis of his high expertise in religious knowledge, but in time the appointments came to be based on genealogical grounds as well as scholarly authority. This arrangement gave rise to dynasties of *dāʿī*s/scholars who came to monopolise most of the learning and literary production in the Ṭayyibī tradition, both Yemeni and Indian. In Yemen, between the middle of the 6th/12th century and the middle of the 10th/16th

century, the position of the *dāʿī* interchanged between two families, the Ḥāmidīs and the Walīds, with one notable exception in the person of the sixth *dāʿī* ʿAlī b. Ḥanẓala b. Abī Sālim al-Maḥfūẓī al-Wādiʿī al-Hamdānī (d.626/1229) [cat. nos 25 and 155]. The most prominent authors in the Ḥāmidī family include the second *dāʿī* Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.557/1162) [cat. nos 31, 45, 172],[12] the third *dāʿī* Ḥātim b. Ibrāhīm (d.596/1199) [cat. nos 42, 47, 74, 139, 161, 174, 178],[13] whose *maʾdhūn* was Muḥammad b. Ṭāhir al-Ḥārithī (d. 584/1188) [cat. nos 7, 71, 87, 90, 109, 118], and the fourth *dāʿī* ʿAlī b. Ḥātim b. Ibrāhīm al-Ḥāmidī (d.605/1209) [cat. no.116].

With the fifth *dāʿī*, the leadership of the Ṭayyibī *daʿwa* passed almost completely into the hands of the Walīd family. The best known authors among the members of this dynasty were the fifth *dāʿī* ʿAlī b. Muḥammad (d.612/1215) [cat. nos 10, 15, 17, 24, 41, 52, 70, 78, 92, 125, 160, 173], the eighth *dāʿī* Ḥusayn b. ʿAlī (d.667/1268) [cat. nos 8, 34–35, 128, 135], his successor ʿAlī b. al-Ḥusayn, (d.682/1284) [cat. nos 104 and 122], Idrīs ʿImād al-Dīn b. al-Ḥasan b. ʿAbd Allāh b. ʿAlī al-Qurashī (d.872/1468) [cat. nos 12, 23, 33, 110, 132, 177, 179] who was the 19th *dāʿī*, and his nephew ʿAbd Allāh b. ʿAlī b. Muḥammad b. al-Walīd (d.886/1481) [cat. no.22], who became the *maʾdhūn* to the 20th *dāʿī* al-Ḥasan b. Idrīs (d.918/1512). To this group one should also add Sharaf al-Dīn Jaʿfar b. Muḥammad b. Ḥamza b. al-Ḥasan al-Maḥfūẓī al-Wādiʿī (d.845/1442) [cat. no.30] who, although not a *dāʿī*, worked closely with Idrīs ʿImād al-Dīn.

The foremost scholar of the Ṭayyibī dynasty of *dāʿī*s was the above-mentioned Idrīs ʿImād al-Dīn. A prolific author of historical and doctrinal works, he is best known for producing a seven-volume work of Ismaili history, the *ʿUyūn al-akhbār* [cat. no.177], in which he recorded material from many primary sources of Fāṭimid literature which have not survived to the present day.[14]

The Indian Dāʾūdī Ṭayyibīs or Bohras

By the mid-10th/16th century the Ṭayyibī Ismailis had established their headquarters in Gujarat in western India. The Ismaili communities of that region, both Nizārī and Mustaʿlī, had grown

steadily since the despatch of the first *dāʿī* from Yemen to Gujarat in 460/1067. In time, Mustaʿlī Ismailis adhered to the Ṭayyibī cause and over the centuries close ties developed between the two communities of India and Yemen. For several centuries, the *dāʿī muṭlaq* of the Ṭayyibī branch had his seat in Yemen, while the Ṭayyibī Indian community was managed by his deputies. Scholarly exchanges took place, mainly consisting of Indians visiting Yemen for instruction and guidance. The predominant language for the literary output of this period remained Arabic, although at a later stage the use of Gujarati in Arabic script became common. In the early 10th/16th century, one of the deputies in India chose Yūsuf b. Sulaymān to study in Yemen. There, Yūsuf studied under the supervision of Ḥasan b. Nūḥ al-Hindī al-Bharūchī (or al-Bharūjī) (d.939/1533) [cat. no.50]. Ḥasan was born in India but travelled to Yemen to become a student of the 20th *dāʿī* al-Ḥasan b. Idrīs; he also became associated with the 22nd and 23rd *dāʿī*s and was mentor to the 24th.

Yūsuf's learning attracted the attention of the 23rd *dāʿī*, Muḥammad b. al-Ḥusayn (or al-Ḥasan), who appointed him as his successor. When Muḥammad b. al-Ḥusayn died in 946/1539, Yūsuf was in Sidhpūr and he conducted the *daʿwa* for a few years from Gujarat before moving back to Yemen. During the time of Yūsuf's next two successors, the headquarters of the *daʿwa* were permanently transferred to India, owing to severe persecution suffered by the Ismailis in Yemen at the hands of the Ottoman rulers. On the death of the 26th *dāʿī* Dāʾūd b. ʿAjabshāh in 997/1589, a split occurred among the Ṭayyibīs: Dāʾūd Burhān al-Dīn b. Quṭb Shāh (d.1021/1612) became the recognised successor in India, while in Yemen a group supported the succession of Sulaymān b. Ḥasan al-Hindī (d.1005/1597), grandson of Dāʾūd b. ʿAjabshāh. The great majority of Ṭayyibī Ismailis, including some Yemenis, acknowledged Dāʾūd Burhān al-Dīn b. Quṭb Shāh as their 27th *dāʿī muṭlaq* and became known as Dāʾūdīs. A major upheaval among the Dāʾūdīs took place at the time of the 46th *dāʿī* Muḥammad Badr al-Dīn. When the latter died in 1256/1840 without having publicly designated his successor, ʿAbd al-Qādir Najm al-Dīn (d.1302/1885) was appointed at first as caretaker of the administrative affairs of the *daʿwa*, but in time he came to be recognised as *dāʿī muṭlaq*. Certain circles, however, questioned the legitimacy of his appointment and

initiated a controversy that has not abated to this day. The controversy is reflected in Dāʾūdī literature of the 13th/19th century. A staunch defence of ʿAbd al-Qādir Najm al-Dīn's rights can be found in the works of Yūsufʿalī b. Shaykh Muʾminjī (fl.13th/19th century) [cat. nos 113 and 134], a hitherto unknown author from Kapadwanj.

From a thematic point of view, one of the most interesting aspects of the literary output of this period is a renewed interest in legal matters. As the Dāʾūdīs were gaining strength with the transference of their headquarters from Yemen to India, it was felt that the existing legal literature inspired by al-Qāḍī al-Nuʿmān that served the Ṭayyibīs of Yemen for centuries, had to be adapted to new circumstances. This phase of adaptation is reflected in the works of Amīnjī b. Jalāl (d.1010/1602) [cat. nos 55 and 100], a prominent jurist and son of the 25th Ṭayyibī *dāʿī*, as well as those of Ibrāhīm Wajīh al-Dīn b. ʿAbd al-Qādir Ḥakīm al-Dīn b. Mawlākhān (d.1168/1754) [cat. no.106]. Son of the *maʾdhūn* to the 38th *dāʿī* Ismāʿīl Badr al-Dīn, Ibrāhīm Wajīh al-Dīn became the 39th *dāʿī* of the Dāʾūdī Ṭayyibī *daʿwa* in 1150/1737 and was responsible for the transference of its headquarters to Ujjain. Also, highly relevant for this period was Luqmānjī b. Ḥabīb Allāh Rāmpūrī (d.1173/1760) who taught Ismāʿīl b. ʿAbd al-Rasūl al-Majdūʿ (d.1183 or 1184/1769–70), the author of the famous *Fahrasat,* commonly known as the *Fihrist al-Majdūʿ* [cat. no.27].

Among the literary production of 13th/19th-century Dāʾūdī *dāʿī*s, we have the poetical work by the 43rd *dāʿī* ʿAbd-i ʿAlī Sayf al-Dīn (d.1232/1817) [cat. no.16] and Ṭayyib Zayn al-Dīn b. Shaykh Jīwanjī Awrangābādī (d.1252/1837) [cat. no.96], the 45th *dāʿī* whose time in office was partly troubled by conflicts between the Bohra and Sunnī communities in Mandasore and Ujjain. Among the 13th/19th century scholars, Quṭb al-Dīn Sulaymānjī Burhānpūrī (d.1241/1826) is particularly important. He held a high rank in the *daʿwa* at the time of the 43rd *dāʿī* ʿAbd-i ʿAlī Sayf al-Dīn. His *Muntazaʿ fi'l-akhbār* [cat. no.107] ranks as the most authoritative history of the Ṭayyibīs written by an Indian Dāʾūdī scholar.

As mentioned, the accession of ʿAbd al-Qādir Najm al-Dīn as the 47th *dāʿī* saw the Dāʾūdī community divided on the question of his legitimacy. One of the scholars who played a decisive role in this dispute was ʿAbd-i ʿAlī *ʿImād al-Dīn* Shāhjahānpūrī (d.1271/1854)

[cat. no.69], a distinguished author and mentor of the 46th *dāʿī* Muḥammad Badr al-Dīn and of ʿAbd al-Qādir Najm al-Dīn. ʿAbd-i ʿAlī was instrumental in securing the disputed appointment of ʿAbd al-Qādir Najm al-Dīn as the 47th *dāʿī* in spite of the lack of the customary appointment by his predecessor. In fact, ʿAbd-i ʿAlī was rewarded for his efforts with the honorific title of *ʿImād al-Dīn*. Other prominent authors of this period featured in this catalogue include Muḥammad ʿAlī b. Mullā Jīwābhāʾī (d.1315 or 16/1897–99) [cat. no.51] who operated as *ʿāmil* in Madras and whose family had a long standing association with the *dāʿī*s of his time, Ibrāhīm b. al-Shaykh Jīwābhāʾī b. al-Shaykh Luqmānjī al-Sayfī (d.1236/1821) [cat. nos 61 and 79] from Sūrat, Chāndkhān Allāh Bakhshjī al-Rampūrī (d. after 1304/1886) [cat. no.46] and Mullā Ibrāhīm Wahānwatī (d. early 14th/20th century) [cat. no.152].

This short overview of the literary history of the Fāṭimid Ismailis and their Mustaʿlī, Ṭayyibī and Dāʾūdī branches is well documented in the Zāhid ʿAlī collection with its comprehensive range of authors and wide coverage of themes. Many of the authors featured in the catalogue are well-known figures in the history of Ismailism; others are lesser known writers but nonetheless worthy of further investigation. The doctrinal works cover themes such as prophethood and imamate, cosmology and eschatology, law, ritual and ethics, *taʾwīl*, as well as polemics between dissenting groups among the Ismailis or against other Muslim communities. It is hoped that this catalogue, together with those previously published on the subject, will facilitate scholars in having access to the rich literary heritage of the Ismailis and encourage further studies on their history and doctrines.

Notes

1. The standard works of reference for most of the authors listed in this catalogue are Daftary, *The Ismāʿīlīs*, and Poonawala, *Biobibliography*.

2. S.M. Stern, 'ʿAbdān,' *EI2*, vol. 1, pp.95–96; W. Madelung, 'ʿAbdān b. al-Rabīt,' *Encyclopaedia Iranica*, vol. 1, pp.207–208.

3. Abbas Hamdani, 'Brethren of Purity, a Secret Society for the Establishment of the Fāṭimid Caliphate: New Evidence for the Early

Dating of their Encyclopaedia,' in M. Barrucand, ed., *L'Égypte Fatimide: son art et son histoire* (Paris, 1999), pp.73–82. See also Ian R. Netton, *Muslim Neoplatonism: An Introduction to the Thought of the Brethren of Purity* (London, 1982).

4. I.K. Poonawala, 'Al-Qāḍī al-Nuʿmān and Ismaili Jurisprudence,' in Daftary, ed., *MIHT*, pp.117–143; F. Dachraoui, 'Al-Nuʿman,' *EI2*, vol. 8, pp.117–118.

5. Heinz Halm, 'Djaʿfar b. Manṣūr al-Yaman,' in *EI2*, Supplement, pp.236–237. See also the Introduction by James Morris to his edition and translation of Jaʿfar b. Manṣūr al-Yaman, *Kitāb al-ʿĀlim wa'l ghulām,* under the title of *The Master and the Disciple: An Early Islamic Spiritual Dialogue* (London, 2001).

6. Heinz Halm, *The Fatimids and their Traditions of Learning* (London, 1997), pp.62–70.

7. For a discussion of the contribution to Ismaili thought of these Iranian *dāʿīs*, and especially al-Sijistānī, see Paul E. Walker, *Early Philosophical Shiism* (Cambridge, 1993), pp.67–142, and his *Abū Yaʿqūb al-Sijistānī: Intellectual Missionary* (London, 1996), pp.26–103.

8. Alice H. Hunsberger, *Nasir Khusraw: The Ruby of Badakhshan* (London, 2001) provides a comprehensive account of the life and thought of this important Ismaili scholar and poet.

9. Paul E. Walker, *Ḥamīd al-Dīn al-Kirmānī: Ismaili Thought in the Age of al-Ḥākim* (London, 1999).

10. The contribution of Tamīm b. al-Muʿizz to Fāṭimid poetry is discussed by Peter Smoor in 'The Poet's House: Fiction and Reality in the Works of the "Fatimid" Poets,' *Quaderni di Studi Arabi,* 10 (1992), pp.45–62; and 'Wine, Love and Praise for the Fatimid Imams, the Enlightened of God,' *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 142 (1992), pp.90–104.

11. I.K. Poonawala, *al-Sulṭān al-Khaṭṭāb* (2nd ed., Beirut, 1999), which is a study of the poet's life and writings.

12. W. Madelung, 'al-Ḥāmidī,' *EI2*, vol. 3, p.134.

13. Abbas Hamdani, 'The Dāʿī Ḥātim Ibn Ibrāhīm al-Ḥamidī (d.596 H/1199 AD) and his Book *Tuḥfat al-Qulūb,*' *Oriens,* 23–24 (1970–71), pp.258–300.

14. I.K. Poonawala, 'Idrīs b. al-Ḥasan,' *EI2*, Supplement, p.407. See also Ayman Fu'ād Sayyid's Introduction to his edition of Idrīs 'Imād al-Dīn's *ʿUyūn al-akhbār,* vol. 7, published as *The Fatimids and their Successors in Yaman: The History of an Islamic Community* (London, 2002).

The Catalogue

[1]

[Adʿiya]
Anon.

A collection of three prayers, divided into six parts. One of the prayers is meant to be recited at the tomb of Fāṭima *al-zahrā*ʾ.

Incipit:

الصلوة والسلام عليك ايها المقامات الالهية العظيمة العلية ...

Ms. 1294 (ArI, ZA)
COPYIST: Qurbān Ḥusayn b. Ḥakīm Ghulām ʿAbbās b. Mullā Amīr al-Dīn b. Mullā Fidāʾ ʿAlī, of Sūrat.
DATE: Sunday 26 Muḥarram 1325/10 March 1907.
DESCRIPTION: pp.1–87 (pp.88–89 blank); 10 lines per page; 190 x 110/120 x 60 mm.; elegant black naskhī; *basmala*, headings, page numbers, corner captions, frame and ruling on final page of text and colophon in red; very few corrections, additions and annotations in the margins.

[2]

[Adʿiya]
Anon.

A collection of eight prayers to be recited upon visiting tombs. The first four are specifically for visiting the graves of, in turn, Abu'l-Faḍl ʿAbbās b. ʿAlī b. Ṭālib, ʿAlī al-Aṣghar b. ʿAbd Allāh al-Ḥusayn, al-Ḥusayn, Abū Muslim b. ʿAqīl b. Abī Ṭālib.

Incipit:

السلام عليك ايها العبد الصالح المطيع لله ولرسوله ولامير المؤمنين ولفاطمة
وللحسن ولامام الحسين صلوات الله عليهم ...

Ms. 1294 (ArI, ZA)
COPYIST: unknown.

DATE: n.d. (around 1325/1907).
DESCRIPTION: pp.90–170; 9 lines per page; 190 x 110/120 x 60 mm.; elegant black naskhī; headings in red; very few corrections, additions and annotations in the margins.

[3]

[Adʿiya]
Anon.

Devotional text belonging to the Ṭayyibī literary tradition consisting of a sequence of prayers in praise of the hidden imam. One of the *munājāt* is ascribed to Shaykh Muḥammad b. Ṭāhir b. Ibrāhīm.

Incipit:

الحمد لله المتصف المحمود والصمد المقصود ذى الكرم والجود ...

Ms. 1304 (ArI, ZA)
COPYIST: [Faḍl ʿAlī b. Muḥsin ʿAlī].
DATE: n.d. (ca. 1341/1922).
DESCRIPTION: ff.55v–116v; 9 lines per page; 215 x 125/150 x 80 mm.; elegant black naskhī.

[4]

[Adʿiya]
Anon.

A collection of five prayers. The text is preceded by miscellaneous fragments of text and diagrams, mainly in Persian and dealing with magic (ff.25r–31r). Other diagrams, filled with symbols, appear on f.52v. See also [cat. no.84].

Incipit:

اللهم انى اسئلك بحياطة قاف / بهول يوم المخاف / بزخرف الطور / بالبيت المعمور

Ms. 1312 (ArI, ZA)

COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: ff.31v–52r; 9 lines per page; 205 x 125/150 x 90 mm.; elegant black naskhī on multicoloured paper; stanza dividers in red.

[5]

[Adʿiyat al-ayyām al-sabʿa]
[ʿAlī b. Ḥanẓala b. Abī Sālim al-Maḥfūẓī] (d.626/1229)

A collection of prayers, one for each day of the week.

Incipit:

اللهم اني اسئلك سوال رجل من انتقامك حذر من سطوتك ...

Ms. 1304 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 14 Rajab 1341/1 March 1923.
DESCRIPTION: ff.1v–50v (ff.51r–55r blank); 14 lines per page; 215 x 130/150 x 75 mm.; clear black naskhī; some corrections, additions and annotations in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.1).

[6]

[Adʿiyat al-ayyām al-sabʿa]
[Abū Tamīm Maʿadd al-Muʿizz li-Dīn Allāh] (d.365/975)

A compilation of prayers, each for a day of the week, attributed to the Imam-caliph al-Muʿizz.

Incipit:

الحمد لله المتفرد بالوحدانية المتوحد بالفردانية الممتنع عن الصفات والوسم بالذات ...

(A) Ms. 1115 (ArI, ZA)

COPYIST: According to a note in a later hand on p.156 of this manuscript, the copyist was Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 5 Rabīʿ al-thānī 1350/19 August 1931.
DESCRIPTION: 157 pp.; 9 lines per page; 189 x 125/130 x 70 mm.; clear black naskhī; headings, page numbers and stanza dividers in red; very occasional additions in the margins.

(B) Ms. 1312 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: ff.53v–155v; 7 lines per page; 205 x 125/120 x 80 mm.; clear black naskhī on multicoloured paper; stanza dividers in red; some corrections and additions in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.2); Ivanow, *IL*, 60; Poonawala, p.69 (no.2) and p.70 (no.8); ZA, *Hamāre*, index, no.1.
EXTRACTS: S. Guyard, 'Fragments relatifs à la doctrine des Ismaélîs,' *Notices et Extraits des Manuscrits*, 22 (1874), pp.177–428, 224–229 (Ar.), 344–358 (Fr.); L. Massignon, *Recueil de textes inédits concernant l'histoire de la mystique en pays d'Islam*, Paris, 1929, p.217.

[7]

al-Anwār al-laṭīfa li-dhawī al-ṣuwar al-nayyira al-sharīfa
Muḥammad b. Ṭāhir al-Ḥārithī (d.584/1188)

A work on Ismaili cosmology, eschatology, metaphysics, etc., divided into 125 *faṣl*s. It was once regarded as one of the most secretive treatises in the Yemeni Ṭayyibī literary tradition, whose reading was only allowed under strict conditions.

Incipit:

الحمد لله مبدع ما ولهت لسبقه سوابق العقول المبدعات ... اما بعد فان
من الفرض الواجب والحق اللازب ...

(A) Ms. 1203 (ArI, ZA)
COPYIST: Muḥammad ʿAlī b. Fattāḥbhāʾī. Written in Ūdaypūr at the time of Ibrāhīm b. ʿAbd al-Qādir, mentioned in the colophon.

DATE: '*yawm ʿarafa*' 1152/1739.
DESCRIPTION: 479 leaves; 11 lines per page; 190 x 130/135 x 80 mm.; clear black naskhī within blue and red frame; title, headings and punctuation in red; corrections, additions and annotations in the margins; worm-eaten throughout without loss of text

(B) Ms. 1240 (ArI, ZA)
COPYIST: Mūsā b. Sulṭānʿalī b. Ḥaydarjī, of Bhānpūr. The copyist states that he began to copy this manuscript on 1 Rabīʿ al-awwal [1284]/2 July [1867]. It is unclear whether he produced this copy from a codex owned by Mullā Rajab ʿAlī b. Mullā Hibat Allāhjī (?) b. Mullā Jīwābhāʾī b. Mullā Salmānjī of Ratlām or it was written for him. Written at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 1 Rabīʿ al-thānī 1284/1 August 1867.
DESCRIPTION: 141 leaves (text ends at f.140v); 13 lines per page; 205 x 138/155 x 90 mm.; clear black naskhī on blue paper; title and headings in red; very few corrections, additions and annotations in the margins.

(C) Ms. 1171 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī b. Murād ʿAlī Ḥaydarābādī.
DATE: 23 Shaʿbān 1333/5 July 1915.
DESCRIPTION: 187 leaves (text ends at f.182r); 12 lines per page; 211 x 125/130 x 70 mm.; elegant black naskhī; headings and punctuation in red; occasional corrections, additions and annotations in the margins; Western-style gilt leather binding with a flap in the Islamic style.

REFERENCES: Cortese, [28/951]; Gacek, *IIS*, vol.1 (no.7); Goriawala, 85; Poonawala, p.148 (no.2); ZA, *Hamāre*, index, no.48.

[8]

ʿAqīdat al-muwaḥḥidīn wa-mūḍiḥat marātib ahl al-dīn **(or** ***ʿAqīdat al-muwaḥḥidīn wa-mūḍiḥat marātib al-fuḍalāʾ min ahl al-dīn*****)**
Ḥusayn b. ʿAlī b. Muḥammad b. al-Walīd (d.667/1268)

This treatise begins with an admonition for the believers who are advised to comply with religious duties and, at the same time, achieve spiritual knowledge. The work is divided into two parts, consisting of 22 *faṣl*s, the last *faṣl* is in turn subdivided into nine *ʿalāmāt*. The first part deals with themes such as the Unity of God, the origins of creation and the return to the Creator. The second part focuses on obedience to the imams, their dignitaries, their ranks and their roles. The work is partially based on authorities like Ḥamīd al-Dīn al-Kirmānī and al-Mu'ayyad fi'l-Dīn al-Shīrāzī.

Incipit:

الحمد لله الذى جعل ولاية ال محمد سبيلا يؤدى الى جنته ... اما بعد فانه كان تقدم سوال لبعض الاخوان ...

Ms. 1292 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭān ʿAlī]. Written in Burhānpūr.
DATE: 2 Rabīʿ al-thānī 1356/11 June 1937.
DESCRIPTION: ff.1v–31r (f.32 blank); 17 lines per page; 221 x130/155 x 85 mm.; clear black naskhī on green paper; title, headings, overlining and some punctuation in red.

REFERENCES: Cortese, [130/931], [131/880]; Gacek, *IIS*, vol.1 (no.8); *GAL*, *SI*, p.716; Goriawala, 121, 124 (no.i); Ivanow, *IL*, 254; al-Majdūʿ, pp.149–150; Poonawala, p.164 (no.3); ZA, *Hamāre*, index, no.60.

[9]

***al-Aqwāl al-dhahabiyya wa'l-ṭibb al-rūḥānī* (or *al-Aqwāl al-dhahabiyya fi'l-ṭibb al-rūḥānī*)**
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl. 5th/11th century)

A refutation of al-Ṭibb al-rūḥānī by Abū Bakr Zakariyyā' al-Rāzī (Rhazes, d.313/925), being also a defence and further improvement on another refutation previously written by al-Kirmānī's fellow Ismaili scholar Abū Ḥātim al-Rāzī (d.322/934). In

the first part of the work, al-Kirmānī's criticism focuses on Rhazes' understanding of the word 'intellect' and opposition to the ideas of reincarnation and transmigration of the soul. The second part of al-Aqwāl al-dhahabiyya deals with al-Kirmānī's own ideas on topics like the nature of the soul, immortality, the diseases of the soul and their healing. While rejecting Rhazes' authority in curing spiritual diseases, Ḥamīd al-Dīn defends the prerogative of the imam and the daʿwa in this domain.

Incipit:

قال الشيخ الاجل حميد الدين ... الحمد لله رب الانوار والظلم وجاعل اللوح ...

(A) Ms. 1142 (ArI, ZA)
COPYIST: Bakhsh b. Mullā ʿAbd al-Qādir Mullā Luqmānjī, of Islāmpūr. Written under the tutelage of ʿAbd al-Qādir Najm al-Dīn.
DATE: 2 Dhu'l-ḥijja 1258/3 January 1843.
DESCRIPTION: 3 leaves, 348 pp.; 11 lines per page; 185 x 125/125 x 80 mm.; clear black bold naskhī; title and headings in red; some corrections, additions and annotations in the margins, often in a later hand; slightly worm-eaten.

(B) Ms.1227 (ArI, ZA)
COPYIST: Faḍl Ḥusayn b. Ghulāmʿalī b. Akbar ʿAlī Wālāsundūrwālā. Written in Sūrat.
DATE: 23 Rabīʿ I 1327/13 April 1909.
DESCRIPTION: 155 leaves (ff.57–64 and 65–80 misbound between ff.80–81 and 56–57 respectively); 12 lines per page; 202 x 132/140 x 70 mm.; clear black naskhī; headings in red; very few corrections, additions and annotations in the margins.

REFERENCES: Cortese, [55/884]; *GAL, SI,* p.325; Ivanow, *IL,* 128; al-Majdūʿ, pp.176–179; Poonawala, p.97 (no.3).
EDITIONS: Ḥamīd al-Dīn al-Kirmānī, *al-Aqwāl al-dhahabiyya* (*Golden Sayings*), ed. and intro. Ṣ. al-Ṣāwī (English intro. S. Hossein Nasr), Tehran, 1977. Another edition by M. Ghālib was issued in the same year in Beirut. In 1978 ʿAbd al-Laṭīf al-ʿAbd published in Cairo a collected edition of works including the present, together with *al-Ṭibb al-rūḥānī* and *al-Munāẓarāt* by Abū Ḥātim al-Rāzī.

[10]

Arbaʿ masāʾil fiʾl-ḥaqāʾiq
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

While Poonawala lists the work among the anonymous ones, in this manuscript the treatise is attributed to the fifth Yemeni Ṭayyibī *dāʿī muṭlaq* ʿAlī b. Muḥammad b. al-Walīd. The work deals mainly with cosmology, the relationship between intellect and soul, spiritual world and world of creation, as well as eschatology. Reference is made to al-Kirmānī's *Rāḥat al-ʿaql* [cat. no.115].

Incipit:

الحمد لله الذى عن الصفات والموصوفات وعلا عن جميع النعوت والاشارات ...

Ms. 1313 (ArI, ZA)
COPYIST: unknown.
DATE: 3 Jumādaʾl-thānī 1348/5 November 1929.
DESCRIPTION: pp.1–24 (pp.25–28 blank); 16 lines per page; 205 x 140/150 x 90 mm.; clear black naskhī; title in red; rare corrections and additions in the margins, small diagram on p.19; cryptograms on p.23.
REFERENCES: Poonawala, p.324 (no.55).

[11]

***Asās al-taʾwīl* (or *Asās al-taʾwīl fiʾl-bāṭin*)**
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

Divided into 17 parts, this work deals with the Ismaili *taʾwīl* of Qurʾānic stories relating to the prophets from the time of Adam to Muḥammad. It can be also regarded as an extended commentary and esoteric counterpart of the chapter on *wilāya* contained in the first part of the *Daʿāʾim al-Islām* [cat. no.14] by the same author. This work was translated into Persian by al-Muʾayyad fiʾl-Dīn al-Shīrāzī [see appendix no.B1].

Incipit:

الحمد لله مفيد النعمة وصلى الله على محمد نبى الرحمة وعلى وصيه على ولى الامة وعلى الائمة الطاهرين …

(A) Ms. 1148 (ArI, ZA)
COPYIST: Murād ʿAlī b. Mullā Afḍal ʿAlī.
DATE: 1263/1846.
DESCRIPTION: 766 pp. (751 pp. of text followed by 15 pp. of miscellaneous notes); 11 lines per page; 200 x 127/135 x 80 mm.; clear black naskhī on multicoloured paper; heading, punctuation, overlining and some annotations in the margins in red; many corrections, additions and annotations in the margins.

(B) Ms. 1110 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (second half of 13th/19th century).
DESCRIPTION: 190 leaves; 17 to 18 lines per page; 217 x 130/160 x 87 mm.; black naskhī within black and red frames; headings, quotations, punctuation in red, occasionally in yellow or faded green; corrections, additions and annotations in the margins, sometimes in a later hand.

REFERENCES: Cortese, [72/903], [73/1016], [74/959]; Fyzee, *QN*, 21; Gacek, *SOAS*, 27; *GAL, SI*, p.953; Goriawala, 25–27; Ivanow, *IL*, 75; al-Majdūʿ, p.134; Poonawala, pp.63–64 (no.38); Tritton, pp.33–34; ZA, *Hamāre*, index, no.27.
EDITIONS: al-Qāḍī al-Nuʿmān, *Asās al-taʾwīl*, ed. ʿĀ. Tāmir, Beirut, 1960.
STUDIES: Ḥ. al-Fāqī, *al-Taʾwīl asāsu-hu wa-maʿnā-hu fi'l-madhhab al-Ismāʿīlī*, Tunis, n.d. (1980s).

[12]

ʿĀṣimat nufūs al-muhtadīn wa-qāṣimat ẓuhūr al-muʿtadīn
Idrīs ʿImād al-Dīn b. al-Ḥasan (d.872/1468)

Vol.1 (*al-jild al-awwal*)
Volume one of this work, being a refutation of the views of the

Zaydī scholar Ḥasan b. Muḥammad al-Raṣṣāṣ (d.600/1203). The whole treatise consists of six chapters, each subdivided into *faṣl*s, which in turn contain questions and answers. Here the volume ends with a part of the fourth chapter.

Incipit:

الحمد لله المبدع صور الاشياء وذواتها محسوساتها ومعقولاتها … اما بعد لما وقفنا على رسالة حسن بن محمد بن ابى يحيى بما يتضمن جميع ذلك من القول …

Ms. 1252 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first quarter of 14th/20th century).
DESCRIPTION: 238 leaves; 18 lines per page; 242 x 135/165 x 90 mm.; clear black naskhī; title and headings in red; corrections and additions in the margins, some in a later hand; slightly worm-eaten towards the end with negligible loss of text; incomplete at the end; ff.218 and 219 bound upside down.

REFERENCES: Gacek, *IIS*, vol.1 (no.10); Ivanow, *IL*, 278; al-Majdūʿ, p.104; Poonawala, pp.174–175 (no.10); ZA, *Hamāre*, index, no.67.

[13]

Asrār al-nuṭaqāʾ
Jaʿfar b. Manṣūr al-Yaman (fl.4th/10th century)

An extensive work, written possibly around 380/990, being an esoteric interpretation of mythological figures, stories of the prophets found in the Qurʾān, and the periods of prophethood from Adam to Muḥammad. The underlying aim of the work is to defend the rights of Ismāʿīl b. Jaʿfar to the imamate. The *Asrār* is very likely a revised and updated version of another treatise by the same author called *Sarāʾir al-nuṭaqāʾ* [cat. no.144].

Incipit:

وقد تركنا بعض التكرار الذى تقدم ذكره فى الكتاب الاول قصة ابراهيم

عليه السلام من كتاب اسرار النطقاء ونحن الآن نبتداء بذكر ولادته فى الباطن اعلم ان امه التى هربت به فهو داعيه ...

Ms. 1126 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 19 Shawwāl 1300/22 August 1883.
DESCRIPTION: 260 pp.; 11 to 12 lines per page; 195 x 160/130 x 105 mm.; black naskhī; corrections, additions and annotations in the margins, often in a later hand.

REFERENCES: Cortese, [51/984]; Gacek, *IIS*, vol.1 (no.11); Ivanow, *IL*, 14; Poonawala, p.72 (no.3); ZA, *Hamāre*, index, no.11.
EDITIONS: Jaʿfar b. Manṣūr al-Yaman, *Sarāʾir wa-asrār al-nuṭaqāʾ*, ed. M. Ghālib, Beirut, 1404/1984.
EXTRACTS: Ivanow, *IT*, pp.275–304 (Eng.); pp.81–106 (Ar.).

[14]*

Daʿāʾim al-Islām fī dhikr al-ḥalāl wa'l-ḥarām wa'l-qaḍāyā wa'l-aḥkām
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

The *Daʿāʾim*, in two volumes, can be arguably described as the most important work on Ismaili law. It was commissioned by the Fāṭimid Imam-caliph al-Muʿizz and written in North Africa around 349/960. Its purpose was to serve as the religious and civil code for the Fāṭimid religious and secular administration. However, its value as the most authoritative legal source has lasted to the present day. This is reflected in the fact that the *Daʿāʾim* has been the main reference for generations of Ismaili scholars in the legal field. The first volume deals with acts of obedience to God (*ʿibādāt*). The second volume focuses on codes of conduct and regulations for the community (*muʿāmalāt*).

Incipit:

الحمد لله استقتاحا بحمده وصلى الله على رسوله محمد ... اما بعد فانه لما كثرت

الدعاوى والاراء واختلفت المذاهب والاوهاء واخترعت الاقاويل اختراعا وصارت الامة ...

(A) Ms. 1159 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: 312 leaves (plus 3 leaves of miscellaneous annotations); 18 lines per page; 183 x 135/135 x 90 mm.; clear small black naskhī; headings in red; occasional corrections, additions and annotations in the margins, sometimes in a later hand; purple leather Islamic binding with diced ornaments on both covers, with flap.

Vol.1 (*al-jild al-awwal*)

(B) Ms. 1245 (ArI, ZA).
COPYIST: Yāsīn b. al-Shaykh Yūsuf al-Hamdānī. Written in Makka at the time of Abu'l-Faḍl 'Abd Allāh Badr al-Dīn [b.] 'Abd al-Ḥusayn Ḥusām al-Dīn, mentioned in the colophon. The book was meant for the ownership of Shaykh Ḥusayn 'Alī Yaḥyā al-Hamdānī.
DATE: 16 Dhu'l-ḥijja 1332/4 November 1914.
DESCRIPTION: 177 leaves; 19 lines per page; 270 x 180/210 x 145 mm.; clear black naskhī; headings, words and quotes in red; rare corrections, additions and annotations in the margins, sometimes in a later hand.

Vol.2 (*al-juz' al-thānī*)

Incipit:

قال الله تعالى يا ايها الذين امنوا اذا نودى للصلاة من يوم الجمعة فاسعوا الى ذكر الله ...

(C) Ms. 1213 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: 444 leaves; 13 lines per page; 200 x 130/135 x 90 mm.; clear black naskhī (ff.275r–280v in a different hand); headings, words and overlining in red; corrections, additions and

annotations in the margins, sometimes in a later hand; worm-eaten throughout, some crude repairs.

REFERENCES: Cortese, [75/872]; Gacek, *IIS*, vol.1 (no.12); Gacek, *SOAS*, 48; *GAL*, *SI*, p.325; Goriawala, 28; Poonawala, pp.56–57 (no.16); ZA, *Hamāre*, index, no.26.
EDITIONS: al-Qāḍī al-Nuʿmān, *Daʿāʾim al-Islām*, ed. A.A.A. Fyzee, Cairo, vol.1, 1951 (rep.1963), vol.2, 1961 (rep.1966). A new edition by ʿĀ. Tāmir was published in Beirut in 1995, also in 2 vols.
TRANSLATIONS AND STUDIES: A partial English translation was published by A.A.A. Fyzee, *The Book of Faith*, Bombay, 1974. A new, completely revised and annotated translation, based on A.A.A. Fyzee's work, was recently published by I.K.H. Poonawala under the title *The Pillars of Islam*, Oxford University Press, New Delhi, 2002, vol. 1. The *Daʿāʾim* also served as the main source for A.A.A. Fyzee, *Compendium of Fatimid Law*, Simla, 1969. An Urdu translation was published by Yūnus Shakīb Mubārakpūrī in Sūrat, vol.1 in 1964 and vol.2 in 1967; al-Qāḍī al-Nuʿmān, *Tarjamah-i kitāb–i Daʿāʾim al-Islām*, Persian tr. by ʿAbd Allāh Umīdvār, (Tehran), 1414/1993, 2 vols. For other translations, excerpts and main studies see Poonawala, p.57.

[15]

Dāmigh al-bāṭil wa-ḥaft al-munāḍil
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

Vol.1

The first of two volumes, containing six chapters (out of twelve), of a refutation of *Kitāb Faḍāʾiḥ al-bāṭiniyya wa-faḍāʾil al-Mustaẓhiriyya*, an anti-Ismaili work also known simply as *al-Mustaẓhirī*, by the famous Muḥammad al-Ghazālī (d.505/1111). The controversy revolves around the Ismaili doctrine of imamate and in particular al-Ghazālī's argument in disputing the imam's claims to authoritative knowledge. This work contains valuable information on the dating of the *Rasāʾil* of the Ikhwān al-Ṣafāʾ which the *dāʿī* ʿAlī b. al-Walīd places during the reign of the ʿAbbāsid caliph al-Maʾmūn (193–218/809–833).

Incipit:

الحمد لله مظهر دين الحق على الدين كله ولو كره المشركون مؤيده ببراهين الصدق ...

Ms. 1298 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first quarter of 14th/20th century).
DESCRIPTION: 121 leaves (17 loose gatherings); 12 to 15 lines per page; 230 x 145/150 x 90 mm.; clear bold black naskhī; headings in red.

REFERENCES: Gacek, *IIS*, vol.1 (no.13); *GAL*, *SI*, p.715; Goriawala, 97; Ivanow, *IL*, 234; al-Majdūʿ, pp.93–95; Poonawala, p.159 (no.14).
EDITIONS: ʿAlī b. al-Walīd, *Dāmigh al-bāṭil wa-ḥaft al-munāḍil*, ed. M. Ghālib, Beirut, 1403/1982, 2 vols.
EXTRACTS: Ḥ. al-Hamdānī, 'Rasāʾil Ikhwān aṣ-Ṣafā in the Literature of the Ismāʿīlī Ṭaiyibī Daʿwat,' *Der Islam*, 20 (1932), pp.281–300 (p.299).
MAIN STUDIES: B. Abrahamov, 'An Ismāʿīlī Epistemology: The Case of al-Dāʿī al-Muṭlaq ʿAlī b. Muḥammad b. al-Walīd,' *Journal of Semitic Studies*, 41 (1996), pp.263–273; H. Corbin, 'The Ismāʿīlī Response to the Polemic of Ghazālī,' in S.H. Nasr (ed.), *Ismāʿīlī Contributions to Islamic Culture*, Tehran, 1977, pp.69–98; I. Poonawala, 'An Ismāʿīlī Refutation of al-Ghazālī,' *Middle East*, 1 (1982), pp.131–134.

[16]

Dīwān
ʿAbd-i ʿAlī Sayf al-Dīn b. Zakī al-Dīn (d.1232/1817)

A short collection of poems composed by the 43rd *dāʿī muṭlaq* ʿAbd-i ʿAlī Sayf al-Dīn, brought together by an anonymous compiler. The poems are of a devotional nature and contain eulogies in praise of the imams and the *daʿwa*.

Incipit:

الحمد لله الذى جعل كلامه فى البلاغة والايجاز بنهية الاغراب وغاية الاعجاز ورتب بعد كلامه محمد وعلى وليه ...

Ms.1286 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. ʿAbd ʿAlī b. Faḍl ʿAlī.
DATE: The night of 6 Muḥarram 1301/6 November 1883.
DESCRIPTION: 55 leaves (ff.14r–v, 30r blank); 11 to 12 couplets per page; 190 x 123/125 x 75 mm.; clear black naskhī on faded blue paper; rare corrections and additions in the margins.

REFERENCES: Goriawala, 157–158; Poonawala, p.212 (no.4).
EXTRACTS: Yūsuf Najm al-Dīn, *Nasīm rawḍat al-adab al-Fāṭimī*, Sūrat, 1380/1960; Ṭāhir Sayf al-Dīn, *al-Risāla al-Ramaḍāniyya*, Bombay, 1353/1934, pp.177–180; 206.

[17]

Dīwān
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

A collection of just over 100 poems in praise of well known, high ranking Ismaili figures and *dāʿī*s in the Ṭayyibī line like Ḥātim b. Ibrāhīm al-Ḥāmidī and his own grandfather Ḥusayn Muḥammad al-Ḥārithī. The poems cover a variety of themes ranging from refutations of the Ḥāfiẓī branch of Ismailism to descriptions of the pilgrimage to Makka. The compendium includes poems by Muḥammad al-Ḥārithī in praise of ʿAlī b. al-Ḥusayn b. al-Walīd and extracts from Muḥammad b. ʿAlī b. ʿAlī Yazīd.

Incipit:

الحمد لله المتفضل على عباده بعد العدم بالايجاد ... اما بعد فان العبد الضعيف الحقير المحتاج الى رحمة الله ...

Ms. 1101 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Mullā Muḥsin ʿAlī. Written at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 19 Dhu'l-ḥijja 1291/26 January 1875.
DESCRIPTION: 161 leaves; 12 couplets per page; 240 x 145/160 x 100 mm.; clear black naskhī; title and headings in red; slightly worm-eaten throughout.

REFERENCES: Cortese, [120/975], [121/1019]; Gacek, *IIS*, vol.1 (no.15); Goriawala, 100; Ivanow, *IL*, 236; al-Majdūʿ, pp.41–42; Poonawala, p.160 (no.19).
EXTRACTS: R. Strothmann, 'Kleinere ismāʿīlitische Schriften,' *Islamic Research Association Miscellany*, Bombay, 1949, pp.145–146, 153–163; Yūsuf Najm al-Dīn, (comp.), *Nasīm rawḍat al-adab al-Fāṭimī*, Sūrat, 1380/1960, pp.59–98.

[18]

Dīwān
Amīr Tamīm b. al-Muʿizz li-Dīn Allāh (d.375/985)

A collection of poems whose themes and style are in keeping with the princely status of the author, the son of the Fāṭimid Imam-caliph al-Muʿizz (d.365/975). The poems reflect the enjoyment of court life and themes range from love, wine-drinking and gardens to more serious topics like praising the imam. Often the poet resorts to the use of *ghazal* as a preface, before switching (*takhalluṣ*) to the *fakhr* or *madīḥ* of the imam. The poems are dedicated by the author to his father and to his younger brother al-ʿAzīz (d.386/996) who eventually succeeded al-Muʿizz as Imam-caliph. Tamīm's poetry went out of favour at the Fāṭimid court about a hundred years after its composition. It was disapproved of and even somewhat censored by the famous *dāʿī al-duʿāt* al-Muʾayyad fi'l-Dīn al-Shīrāzī (d.470/1077) for the hedonism which he perceived in Tamīm's work.

Incipit:

الحمد لله الذى نضر لعيون الاعيان رياض البيان وفتن القلوب بافنان اى افتنان وارسل عليهما اللواقح من ذكاء ...

(A) Ms. 1307 (ArI, ZA)
COPYIST: Muḥammad Ḥājī Miyā.
DATE: 1272/1855.
DESCRIPTION: 473 pp. (numbered pp.36–509, text ending on page no.508); 11 couplets per page; 260 x 155/180 x 105 mm.; clear black naskhī; headings and stanza dividers (pp.36–97) in red and blue; very rare annotations and corrections in the margins; worm-

eaten throughout; defective at the beginning, lacking pp.1–35.

(B) Ms. 1151 (ArI, ZA)
COPYIST: Aḥmad b. ʿAbd Allāh. Written at the time of Abū Muḥammad Ṭāhir Sayf al-Dīn, mentioned in the colophon.
DATE: 19 Jumāda'l-awwal 1338/8 February 1920.
DESCRIPTION: 184 leaves; 15 couplets per page; 225 x 140/145 x 85 mm.; clear black naskhī; title and headings in red; a few annotations and corrections in the margins. This copy does not include the introduction and the first six poems.

(C) Ms. 1167 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: 486 pp.; 12 to 15 couplets per page; 212 x 135/140 x 100 mm.; clear black naskhī; title, headings and stanza dividers in red; a few annotations and corrections in the margins; very worm-eaten throughout.

(D) Ms. 1258 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: one leaf, 375 pp., two leaves; approx. 15 couplets per page; 220 x 157/160 x 120 mm.; black naskhī; frontispiece within black and red frame; title, headings, stanza dividers in red; occasional annotations and corrections in the margins; very worm-eaten throughout.

(E) Ms. 1119 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 2 leaves, 600 pp. (pp.116, 185, 349 blank) (27 loose gatherings), 15 leaves (4 loose) mostly blank; 11 couplets per page; 230 x 180/110 x 120 mm.; clear black naskhī; headings in red; pencilled annotations and corrections throughout, probably a draft copy meant for editorial purposes; unbound.

(F) Ms. 1289 (ArI, ZA) Fragment
COPYIST: unknown.

DATE: 12 Dhu'l-qaʿda 1288/22 January 1872.
DESCRIPTION: f.32r–v; 15 couplets per page; 200 x 145/160 x 90 mm.; black naskhī; corner heading in red.

REFERENCES: Ivanow, *IL*, 109; al-Majdūʿ, pp.42–43; Poonawala, pp.77–78 (no.1); ZA, *Hamāre*, index, no.29.
EDITIONS: Tamīm b. al-Muʿizz li-Dīn Allāh, *Dīwān Tamīm b. al-Muʿizz li-Dīn Allāh al-Fāṭimī,* M.Ḥ. al-Aʿẓamī, A.Y. al-Najātī, M.A. al-Najjār, M. Kāmil Ḥusayn (ed.), Cairo, 1377/1957, reprinted in Beirut by Dār al-thaqāfa in 1970 with a new introduction by M.Ḥ. al-Aʿẓamī.
EXTRACTS AND MAIN STUDIES: P. Smoor, 'The Master of the Century: Fāṭimid Poets in Cairo,' in U. Vermeulen and D. De Smet (ed.), *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras,* Leuven, 1995, pp.139–162 (pp.157–160 Eng. trans.); P. Smoor, 'Wine, Love and Praise for the Fāṭimid Imāms, the Enlightened of God,' *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 142 (1992), pp.90–104.

[19]*

Dīwān
Ibn Hāniʾ b. Muḥammad b. Saʿdūn al-Andalusī (d. ca. 362/973)

Ibn Hāniʾ's collection of poems in praise of the Fāṭimids. Beside providing biographical information on the author, the poems cover religious topics, such as the imamate and its validity. They also deal with political and polemical issues, in opposition to the Umayyad, ʿAbbāsid and Byzantine rivals of the Fāṭimids. The poems were composed over a long period of time. The earliest goes back to 347–8/958–9, written in honour of the general Jawhar, who was to mastermind the conquest of Egypt on behalf of the Imam-caliph al-Muʿizz. Most of the poems are dedicated to al-Muʿizz himself as well as to Jaʿfar b. ʿAlī al-Andalusī and his family. Jaʿfar had been brought up at the court of al-Mahdiyya and was al-Muʿizz's foster–brother. It was with the translation and commentary of Ibn Hāniʾ's *Dīwān* that Dr Zāhid ʿAlī obtained his D.Phil from the University of Oxford. See also the commentary in [cat. no.146.]

Incipit:

الحمد لله الذى جعل لسان العرب افصح الالسنة / وانزل بلغته كلامه الذى فاز من آمن به واتبع احسنه

(A) Ms.1280 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (13th/19th century, before 1269/1852).
DESCRIPTION: 148 leaves (text ends on f.143v); 15 couplets per page; 215 x 125/160 x 80 mm.; clear black naskhī within red frame; title, headings, stanza dividers, partly marginal annotations in red; headings with bands outlined in red; corrections and additions in the margins; slightly worm-eaten.

(B) Ms.1149 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first quarter of 14th/20th century).
DESCRIPTION: 162 leaves; 13 couplets per page; 198 x 132/135 x 75 mm.; elegant black naskhī on multicoloured patterned paper, partially within blue and red frames; headings, words and partly marginal annotations in red; corrections and additions in the margins.

REFERENCES: Extant manuscripts of the Dīwān are numerous. See Poonawala, pp.47–48 (no.1) for manuscripts in other collections.
EDITIONS: Ibn Hāniʾ al-Andalusī, *Tabyīn al-maʿānī fī sharḥ Dīwān Ibn Hāniʾ*, ed. Zāhid ʿAlī, Cairo, 1352/1933. This edition is based, among others, on the present manuscript. Previous editions include: Būlāq, 1274/1857; Beirut, 1886, and Beirut, 1326/1907. The most recent edition was published by Anṭwān Naʿīm in Beirut in 1416/1996.
TRANSLATIONS: Ibn Hāniʾ al-Andalusī, *The Diwan of Abu Qasim Muhammad ibn Hani al Azdi al Andalusi*, tr. A. Wormhoudt, William Penn College, n.p., 1985. Extracts in translation are included in R.P. Dewhurst, 'Abu Tammam and Ibn Hani,' *Journal of the Royal Asiatic Society*, 1926, pp.629–642 (English) and in H. Massé, 'Le Poeme d'Ibn Hāni al-Andalusi sur la conquète de l'Égypte (969),' *Mélanges G. Marçais*, Algiers, 1957, vol.2, pp.121–127 (French).

MAIN STUDIES: ʿĀ. Tāmir, *Ibn Hāniʾ al-Andalusī: Mutanabbī al-Maghrib*, Beirut, 1961 (rep. Tunis, 1984); M. al-Yaʿlāwī, *Un poète chiite d'Occident au IVème/Xème siècle: Ibn Hâniʾ al-Andalusī*, Tunis, 1976; M. al-Yaʿlāwī, *Ibn Hāniʾ al-Andalusī: shāʿir al-dawla al-fāṭimiyya*, Beirut, 1405/1985.

[20]

Dīwān
al-Mu'ayyad fi'l-Dīn Abū Naṣr Hibat Allāh b. Mūsā al-Salmānī al-Shīrāzī (d.470/1077)

A collection of poems in praise of the Fāṭimid imams. Al-Muʾayyad's verses are often quoted in other Ismaili works and deal with the Unity of God, creation, prophethood, *wilāya* and *taʾwīl* of the Qurʾān.

Incipit:

حمد الرب قـاهر السلطانـــ / فرد مليك بـاهر البرهان

(A) Ms. 1243 (ArI, ZA)
COPYIST: Yaḥyā b. ʿAlī Saʿd al-Dīn al-Ḥayy al-Yamānī. Written at the time of Ṭayyib Zayn al-Dīn, mentioned in the colophon (f.74v).
DATE: Ramaḍān 1252/December 1836.
DESCRIPTION: 80 leaves; 15 couplets per page; 210 x 155/160 x 90 mm.; clear black naskhī within red frames; crudely illuminated frontispiece; titles and stanza dividers in red; very occasional corrections and additions in the margins.

(B) Ms. 1178 (ArI, ZA)
COPYIST: unknown.
DATE: 20 Shaʿbān 1324/8 October 1906.
DESCRIPTION: 92 leaves (ff.57v–58r blank); 13 couplets per page; 215 x 140/160 x 105 mm.; clear black naskhī; occasional corrections and additions in the margins; slightly worm-eaten throughout.

REFERENCES: Cortese, [97/874], [98/940], [99/977]; Gacek, *IIS*,

vol.1 (no.14); Gacek, *SOAS*, 61; *GAL*, *SI*, p.326; Ivanow, *IL*, 161; Poonawala, p.107 (no.3); ZA, *Hamāre*, index, no.42.
EDITIONS: al-Mu'ayyad fi'l-Dīn al-Shīrāzī, *Dīwān al-Mu'ayyad fi'l-Dīn dā'ī al-du'āt*, ed. M. Kāmil Ḥusayn, Cairo, 1949.

[21]

Dīwān
al-Sulṭān al-Khaṭṭāb b. Ḥasan b. Abī al-Ḥifāẓ (d.533/1138)

A collection of poems dealing with Ismaili doctrines and philosophy as elaborated during the Fāṭimid period. Most of the 26 poems contained in this work consist of eulogies of the imams and the high ranks of the religious hierarchy. Themes covered include: *ḥaqā'iq*, *tawḥīd*, wisdom, soul and body, and the predicaments of the natural world.

Incipit:

يا من اسميه بالفاظ معترفا / ان المعانى فيها عنه تقصير

(A) Ms. 1247 (ArI, ZA)
COPYIST: 'Alī Ḥaydar 'Izz al-Dīn al-Ya'burī. Written at the time of Abū Muḥammad Ṭāhir Sayf al-Dīn, mentioned in the colophon.
DATE: The afternoon of Rabī' al-awwal 1350/July 1931.
DESCRIPTION: 27 leaves; 13 couplets per page; 220 x 140/160 x 90 mm.; clear black naskhī; title and sporadic vocalisation in red; occasional corrections and additions in the margins.

(B) Ms. 1114 (ArI, ZA)
COPYIST: The colophon, in a later hand, carries the scored out name of Aḥmad 'Alī b. Mullā Khānbhā'ī. Written with Miyā Ṣāḥibjī Sulṭān'alī at the time of [Ṭāhir] Sayf al-Dīn, mentioned in the colophon.
DATE: n.d. (first quarter of 14th/20th century).
DESCRIPTION: 34 leaves; 12 couplets per page; 172 x 123/130 x 75 mm.; clear black naskhī; headings and stanza dividers in red; occasional corrections and additions in the margins; worm-eaten throughout without loss of text.

REFERENCES: Goriawala, 79; Ivanow, *IL*, 194; al-Majdūʿ, p.41; Poonawala, pp.134–135 (no.1).
STUDIES: I.K. Poonawala, *al-Sulṭān al-Khaṭṭāb: ḥayātu-hu wa-shiʿru-hu*, Cairo, 1967; 2nd ed., Beirut, 1999. This work includes the edition of a section of the *Dīwān*, pp.105–168 (2nd ed., pp.183–348).
EXTRACTS: Ghālib, *Aʿlām*, p.281.

[22]

***Dīwān Sayyid-nā ʿAbd Allāh* (or *Wasīlat al-muʾlam al-marfūʿa ilā sayyid walad Ādam*)**
ʿAbd Allāh b. ʿAlī b. Muḥammad b. al-Walīd (d.886/1481)

A collection of 28 poems rhyming with the letters of the Arabic alphabet, each consisting of 29 couplets, in praise of the Prophet Muḥammad and covering religious and devotional matters. In manuscript (B) this work is followed by two unidentified *qaṣīda*s (ff.48r–56v). The first consists of 111 couplets. The second, consisting of 71 couplets, is devoted to Shaykh Muḥammad ʿAlī b. Fayẓ Allāh Bhāʾī.

Incipit:

الحمد لله الذى ختم بنبيه محمد الرسالة والبسه ملبس الشرف والجلالة … ابدى الذى يخفى من البرحاء / صب حليف صبابة وعناء …

(A) Ms.1248 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. ʿAbd ʿAlī b. Afḍal ʿAlī.
DATE: 24 Muḥarram 1303/1 November 1885.
DESCRIPTION: ff.1r–42v (ff.43r–47v blank), ff.48r–56v; 11 couplets per page; 205 x 130/130 x 75 mm.; clear black naskhī on multi-coloured paper; title and headings in red; some corrections and additions in the margins.

(B) Ms.1289 (ArI, ZA)
COPYIST: unknown. Written at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: After the *fajr* prayer of 5 Rajab, n.y. (ca. 1288)/19 September (ca. 1871).

DESCRIPTION: ff.1r–31v; 14 to 15 couplets per page; 200 x 142/160 x 70 mm.; clear black naskhī, part of the text in crude blue and red frames; title, headings and some punctuation in red; several corrections and additions in the margins.

REFERENCES: Cortese, [118/925], [119/876]; Gacek, *IIS*, vol.1 (no.164); Goriawala, 140–141; al-Majdūʿ, p.45; Poonawala, p.176 (no.1).
EDITIONS: Gh.A. Godharwī, *Sharḥ Dīwān sayyid-nā ʿAbd Allāh b. ʿAlī al-mawsūm bi-tanfīs al-mughram fī sharḥ Wasīlat al-muʿlam*, Bombay, 1336/1917.

[23]

Ḍiyāʾ al-abṣār wa-alāʾ al-afkār
Idrīs ʿImād al-Dīn b. al-Ḥasan (d.872/1468)

A short treatise of nine questions and answers. The first clarifies matters regarding the exact role of the Third Emanation in relation to the created world and the cycles of concealment and manifestation, on the basis of what Ḥamīd al-Dīn al-Kirmānī says on the subject. The second addresses the issue of the murders of the Imams ʿAlī, al-Ḥusayn and al-Āmir. The third is on the cycles of manifestation and concealment. The fourth is a clarification of a statement by al-Sulṭān al-Khaṭṭāb on the imams as descendants of al-Ḥusayn b. ʿAlī. The fifth deals with the difference between the birth of the *qāʾim* and that of ordinary human beings. The sixth deals with the *ḥudūd*. The seventh is on the final cycle. The eighth focuses on *maʿād*. The last is on the two forms of worship, intellectual and practical.

Incipit:

الحمد لله الذى جعل حدود وسائط بينه وبين خلقه وجعل لكل حد من حدوده نصيبا …

(A) Ms. 1276 (ArI, ZA)
COPYIST: Muḥammad ʿAlī b. Mullā ʿAbd al-Qādir.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.1r–31r; 11 lines per page; 140 x 80/90 x 45 mm.;

clear black naskhī within black and red frames, text ruled within red lines in the frontispiece; title and headings in red.

(B) Ms. 1273 (ArI, ZA)
COPYIST: Karīm b. Ibrāhīmjī b. Nūrbhā'ī b. Fayẓ Allāh Bhā'ī.
DATE: n.d. (early 14th/20th century).
DESCRIPTION: 38 leaves; 12 lines per page; 163 x 105/115 x 65 mm.; clear black naskhī on blue paper; title, headings and part of the colophon in red; very few corrections and additions in the margins.

REFERENCES: Ivanow, *IL*, 375; Poonawala, p.175 (no.13).

[24]

Ḍiyā' al-albāb al-muḥtawī 'alā al-masā'il wa'l-jawāb
'Alī b. Muḥammad b. al-Walīd (d.612/1215)

An extensive work on theology and eschatology consisting of 32 questions and answers based on early Ismaili works by Muḥammad al-Nasafī, Abū Tammām, Abū Ya'qūb al-Sijistānī, Ḥamīd al-Dīn al-Kirmānī and al-Mu'ayyad fi'l-Dīn al-Shīrāzī. Themes dealt with here include the Unity of God, creation and hierarchies, the hereafter, worship and imamate.

Incipit:

الحمد لله المان على عباده بمن اصطفاه من الرسل والائمة ... امابعد ايها الاخ الكريم والوديد الحميم ...

Ms. 1216 (ArI, ZA)
COPYIST: Aḥmad 'Alī b. Mullā Yūsuf 'Alī.
DATE: 24 Sha'bān 1327/9 September 1909.
DESCRIPTION: 369 leaves; 10 lines per page; 205 x 130/120 x 65 mm.; clear black naskhī; *basmala* and headings in red; some corrections and additions in the margins, specially towards the end of the manuscript.

REFERENCES: Cortese, [122/972], [123/870]; Gacek, *IIS*, vol.1

(no.17); *GAL*, *SI*, p.715; al-Majdūʿ, pp.229–237; Poonawala, p.158 (no.3).

[25]

Ḍiyāʾ al-ḥulūm wa-miṣbāḥ al-ʿulūm
ʿAlī b. Ḥanẓala b. Abī Sālim al-Maḥfūẓī (d.626/1229)

A work on Ismaili *ḥaqāʾiq* divided into four chapters, subdivided into eleven parts. The first chapter deals with the Unity of God, and the second is on various aspects of creation. Chapters three and four deal with the different forms of *maʿād*. The work is highly valued, so much so that al-Majdūʿ ranks it at the same level as well known Ismaili works of the Yemeni Ṭayyibī literary tradition such as *Zahr al-maʿānī* [cat. no.179] by Idrīs ʿImād al-Dīn and *Kanz al-walad* [cat. no.45] by Ibrāhīm b. al-Ḥusayn al-Ḥāmidī.

Incipit:

الحمد لله الذى عزعن ان تدركه دقائق خطرات الاوهام والظنون ... اما بعد ايها الاخ الكريم والوديد الحميم فقد وصلتني رسالتك ...

(A) Ms. 1189 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. ʿAbd ʿAlī b. Afḍal ʿAlī.
DATE: 21 Dhu'l-ḥijja 1301/11 October 1884.
DESCRIPTION: 53 leaves; 11 lines per page; 185 x 127/130 x 75 mm.; clear black naskhī on blue paper; overlining, headings and words in red; very few corrections and additions in the margins; brittle paper with many leaves cracked at the hinges.

(B) Ms. 1291 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (late 13th/19th century).
DESCRIPTION: ff.1r–70r; 13 lines per page; 200 x 125/130 x 65 mm.; clear black naskhī on coloured paper; headings in red; slightly worm-eaten.

(C) Ms. 1266 (ArI, ZA)
COPYIST: unknown.

DATE: n.d. (first quarter of 14th/20th century).
DESCRIPTION: 187 pp.; 9 lines per page; 145 x 95/90 x 60 mm.; clear black naskhī; headings in red; very few marginal corrections and annotations, some in pencil and in red.

REFERENCES: Cortese, [2/944],[3/898],[4/967]; Gacek, *IIS*, vol.1 (no.19); *GAL, SI*, p.716; Goriawala, 116–117; Ivanow, *IL*, 252; al-Majdūʿ, pp.269–270; Poonawala, pp.162–163 (no.2).
EDITIONS: M. Ghālib (ed.), *Arbaʿ kutub ḥaqqāniyya*, Beirut, 1403/1983, pp.79–111.

[26]

Ḍiyāʾ al-ʿuqūl
Muḥammad b. ʿAlī b. Abī Yazīd (fl. 6th/12th century)

A question and an answer on the First Creative Principle (*al-mubdiʿ al-awwal*). The answer is given in the form of 30 *faṣl*s, the contents of which are heavily based on Ḥamīd al-Dīn al-Kirmānī's *Rāḥat al-ʿaql* [cat. no.115].

Incipit:

الحمد لله الذى تنزه عن صفة المحسوس والمعقول فقصت دون ادراكه اجنحة العقول ...
امابعد فان اول ما يجب على المؤمنين الجد فى خلاص نفوسهم ...

Ms. 1222 (ArI, ZA)
COPYIST: unknown.
DATE: 14 Shawwāl 1265/1 September 1849.
DESCRIPTION: 20 leaves; 13 lines per page; 205 x 130/135 x 80 mm.; clear black naskhī on blue paper; title, headings and punctuation in red; very occasional corrections and additions in the margins.

REFERENCES: Ivanow, *IL*, 182; al-Majdūʿ, p.202; Poonawala, p.127 (no.1).

[27]

[Fahrasat al-kutub wa'l-rasā'il]
[Ismāʿīl b. ʿAbd al-Rasūl al-Majdūʿ] (d.1183 or 1184/1769–70)

The first and most important comprehensive survey of Ismaili literature by an Ismaili scholar. Completed in India probably before 1173/1760, it contains thorough summaries of some 250 Ismaili works known to the author. The *Fahrasat,* more commonly known as *Fihrist al-kutub* or *Fihrist al-Majdūʿ*, has served as the basis for all subsequent catalogues and bibliographies of Ismaili literature.

Incipit:

الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين والصلوة على رسوله سيدنا محمد واله اجمعين المعنيين بالصراط المستقيم ...

Ms. 1287 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 188 leaves; 14 lines per page; 225 x 135/170 x 85 mm.; clear black naskhī; headings in the margins and occasional overlining in red; rare corrections, additions and annotations in the margins, sometimes in pencil.

REFERENCES: Poonawala, pp.204–205 (no.1); ZA, *Hamāre,* index, no.74.
EDITION: Ismāʿīl b. ʿAbd al-Rasūl al-Majdūʿ, *Fahrasat al-kutub wa'l-rasā'il,* ed. ʿAlī N. Munzavī, Tehran, 1344/1966.

[28]

Faṣl fi'l-radd ʿalā man yankar al-ʿālam al-rūḥānī
Shahriyār b. al-Ḥasan (fl.5th/11th century)

This treatise is commonly included within a collection of 13 treatises by, or attributed to, al-Kirmānī. It was written as an answer to al-Sulṭān ʿĀmir b. Sulaymān al-Zawāḥī (d.492/1099) on matters relating to the existence of the spiritual world.

Incipit:

سال سائل فقال زعميم ان العالم عالمان عالم جسمانى وعالم روحانى فاما العالم الجسمانى فانا قد عرفناه ولم ننكره وهو جملة هذا البناء العظيم ...

(A) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: Wednesday 28 Ṣafar 1267/1 January 1851.
DESCRIPTION: pp.299–311; 17 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; title and overlining in red; some marginal annotations and corrections.

(B) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.188r–194v; 15 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī.

REFERENCES: Cortese, [65/1032 (no.12)], [66/958]; Gacek, *IIS*, vol.1 (no.20); Goriawala, 59 (no.xii); Ivanow, *IL*, 173; al-Majdūʿ, p.148; Poonawala, p.125 (no.1).
EDITION: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.183–189.

[29]

[Ḥāshiya min kitāb Manāsik al-ḥajj]
Anon.

A commentary of *Manāsik al-ḥajj* [cat. no.88] being a guide to the rituals to be performed during the pilgrimage to Makka, the prayers to be recited at different occasions, personal conduct, etc.

Begins:

... من بياض سيدى خانجى ... واذا سافرت وخرجت من الدار فخذ من الحصى الطاهرة سبع حصيات ...

Ms. 1299 (ArI, ZA)

COPYIST: [Faḍl ʿAlī b. Muḥsin b. Murād ʿAlī, of Ḥaydarābād].
DATE: n.d. (ca. 1349/1930).
DESCRIPTION: ff.1r–36v (the text on the first leaf is identical to that of [cat. no.87]).The *Ḥāshiya* starts on f.2r; ff.37r–41v blank); 16 lines per page; 230 x 140/150 x 75 mm.; clear black naskhī; title, headings and quotations in red; some corrections, additions and annotations in the margins.

[30]

al-Ibāna wa'l-taṣrīḥ fī maʿnā ṣalāt al-tasbīḥ
Sharaf al-Dīn Jaʿfar b. Muḥammad b. Ḥamza (d.845/1442)

This treatise, belonging to the Yemeni Ṭayyibī literary tradition, is divided into three chapters dealing with the significance of praying at night and the beneficial effects one may derive from it. The chapters focus on prayers performed during night vigils and the rewards they bring; prayers in honour of God and the imams, and finally the benefits of praying in general.

Incipit:

الحمد لله المتعالى عن درك البصائر والابصار ... اما بعد فان نعم الله الجسام ونعم اوليائه عليهم افضل السلام ...

(A) Ms. 1155 (ArI, ZA)
COPYIST: unknown.
DATE: 22 Dhu'l-qaʿda 1271/5 August 1855.
DESCRIPTION: 32 leaves; 17 lines per page; 190 x 130/135 x 75 mm.; clear black naskhī; title, headings and punctuation in red.

(B) Ms. 1152 (ArI, ZA)
COPYIST: ʿAlī Muḥammad b. Mullā Ḥasanjī Rāmpūrī.
DATE: 21 Jumāda'l-ūlā 1300/29 March 1883.
DESCRIPTION: 62 leaves; 12 lines per page; 160 x 95/105 x 50 mm.; clear black naskhī on blue paper; title and, in the first half, headings and punctuation in red; very rare corrections in the margins.

REFERENCES: Cortese, [167/969 (no.2)]; Gacek, *IIS*, vol.1 (no.27);

Goriawala, 131; Ivanow, *IL*, 268; al-Majdūʿ, p.152; Poonawala, p.169 (no.3).

[31]

al-Ibtidāʾ waʾl-intihāʾ

Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.557/1162)

A short treatise consisting of two sections. The first part deals with cosmology, eschatology and Ismaili *ḥaqāʾiq* in general. The second part focuses on the esoteric interpretation of topics covered in the first. The treatise contains references to the works of al-Muʾayyad fiʾl-Dīn al-Shīrāzī, the Imam-caliph al-Muʾizz, the *Rasāʾil*, and to *Jalāʾ al-ʿuqūl* [cat. no.41] by ʿAlī b. Muḥammad b. al-Walīd.

Incipit:

الحمد لله الذى ابدع مبدعا جعله لسره مودعا واحد الاحاد اول من شهد بحق ودعا وشرف من نطق صدقا ...

(A) Ms. 1217 (ArI, ZA)
COPYIST: unknown.
DATE: 3 Muḥarram 1290/2 March 1873.
DESCRIPTION: ff.1v–13r (ff.13v–14v blank); 19 lines per page; 242 x 150/170 x 92 mm.; elegant black naskhī; title and headings in red.

(B) Ms. 1313 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (ca. 1348/1929).
DESCRIPTION: pp.29–43 (pages originally numbered 1–15); 13 lines per page; 205 x 140/140 x 80 mm.; clear black naskhī; incomplete at the end.

REFERENCES: Goriawala, 83; Ivanow, *IL*, 199; al-Majdūʿ, p.269; Poonawala, p.142 (no.2).

[32]

al-Ibtidāʾ wa'l-intihāʾ
al-Mu'ayyad fi'l-Dīn Abū Naṣr Hibat Allāh b. Mūsā al-Salmānī al-Shīrāzī (d.470/1077)

A short eschatological treatise dealing with creation, intellect, soul, the *qāʾim* and the outcome of his coming, the people of his cycle, the cycles of prophethood up to the advent of the *qāʾim*, the proof preceding his advent, reward and punishment, the angels in actuality and potentiality, and the return of the soul to its place of origin.

Incipit:

الحمد لله الذى جعل الحمد شكرا لنعمائه وفضلا لاوليائه وسببا للمزيد من عطائه ...
اعلم ايها الاخ وفقك الله لهدايته وارشدك الى دينه ...

Ms. 1250 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (late 13th/19th century).
DESCRIPTION: 32 leaves; 15 lines per page; 225 x 135/140 x 75 mm.; black naskhī; very few corrections, annotations and additions in the margins; slightly worm-eaten throughout without loss of text.

REFERENCES: Gacek, *IIS*, vol.1 (no.28); al-Majdūʿ, pp.202–203; Poonawala, p.107(no.4).

[33]

Īḍāḥ al-iʿlām wa-ibānat al-hidāya fī kamāl ʿiddat al-ṣiyām
Idrīs ʿImād al-Dīn b. al-Ḥasan (d.872/1468)

A brief treatise defending the argument that the beginning of the fasting of Ramaḍān should be established on the basis of astronomical calculations and not by the sighting of the new moon. The author used the *Majālis* [cat. no.76] of al-Mu'ayyad fi'l-Dīn al-Shīrāzī as one of his sources. The astronomical method of fixing the calendar was probably formally adopted from the time of the

Imam-caliph al-Muʿizz onwards. The merits of this kind of reckoning are defended at length, although with some contradictions, by al-Qāḍī al-Nuʿmān in his *Daʿāʾim al-Islām* [cat. no.14]. In this work, Idrīs ʿImād al-Dīn attempts to clarify the apparent contradictions found in al-Qāḍī al-Nuʿmān's arguments.

Incipit:

الحمد لله خيرما افتتح به الكلام وابتدى به القول وجعل به الختام خالق الارواح
والاجسام ... اما بعد فان من اجل نعم الله على خلقه التى لا يجحدها الا الكفور ...

Ms. 1265 (ArI, ZA)
COPYIST: Ḥaydar ʿAlī Mullā Faḍl ʿAlī, of Madrās.
DATE: Midday of Sunday Jumāda'l-ukhrā n.y. (first half of 14th/20th century).
DESCRIPTION: 110 pp.; 11 lines per page; 165 x 102/130 x 70 mm.; clear black naskhī; occasional headings, overlining and punctuation in red; very few corrections, annotations and additions in the margins.

REFERENCES: Cortese, [37/935]; Gacek, *IIS*, vol.1 (no.29); Ivanow, *IL*, 276; al-Majdūʿ, p.103; Poonawala, p.174 (no.7).

[34]

al-Īḍāḥ wa'l-bayān fi'l-jawāb ʿan masāʾil al-imtiḥān
Ḥusayn b. ʿAlī b. Muḥammad b. al-Walīd (d.667/1268)

A work divided into 25 questions and answers. Themes dealt with include: the attributes of God; creation; *ʿibādāʿ*; the differences among creatures; the animals and why religion allows humans to slaughter them; God's creation of Iblīs; Adam and his fall from paradise; the creation of heaven and earth; the seventy-three sects in which Muslims are divided; the revealed laws; paradise and hell; and how God chooses His prophets.

Incipit:

الحمد لله المتعالى عن ادراك البصيرة والبصر الممتنع ان يتناوله ذكيات الخواطر ...
امابعد ايها الاخ اسعدك الله فى الاخرة والاولى وجعل سبك بالخيرات ...

(A) Ms. 1177 (ArI, ZA
COPYIST: Ṭayyib b. Mūsā, of Ghawdar or Ghawdal. Written under the tutelage of Hibat Allāh b. Ibrāhīm.
DATE: 1178/1764.
DESCRIPTION: one flyleaf, 110 leaves; 17 to 18 lines per page; 283 x 145/210 x 110 mm.; clear black naskhī; some headings in red; occasional corrections, annotations and additions in the margins; worm-eaten throughout without loss of text.

(B) Ms. 1117 (ArI, ZA)
COPYIST: unknown.
DATE: 27 Muḥarram1278/3 August 1861.
DESCRIPTION: 296 pp.; 14 lines per page; 210 x 142/145 x 80 mm.; clear black naskhī; headings in red; occasional corrections, annotations and additions in the margins, sometimes in red; worm-eaten throughout without loss of text; defective at the end.

(C) Ms. 1113 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭānʿalī]. Written in Burhānpūr.
DATE: 16 *shahr Allāh al-muʿazzam* (Ramaḍān) 1355/29 November 1936.
DESCRIPTION: ff.65r–173v; 19 lines per page; 225 x 140/175 x 85 mm.; clear black naskhī; occasional headings, words and punctuation in red; occasional corrections in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.30); Goriawala, 123; Ivanow, *IL*, 255; al-Majdūʿ, p.207–223; Poonawala, p.164 (no.1); ZA, *Hamāre*, index, no.62.
EXTRACTS: B. Lewis, 'An Ismāʿīlī interpretation of the fall of Adam,' *Bulletin of the School of Oriental and African Studies*, 9 (1938), pp.691–704, contains the edition of the ninth question.

[35]

al-Īḍāḥ wa'l-tabṣīr fi faḍl yawm al-ghadīr
Ḥusayn b. ʿAlī b. Muḥammad b. al-Walīd (d.667/1268)

A treatise divided into two main chapters, each subdivided into *faṣl*s. The first chapter summarises the arguments concerning the *wilāya* of ʿAlī b. Abī Ṭālib. The second deals with traditions ascribed to Jaʿfar al-Ṣādiq referring to the excellence of the 'day of al-Ghadīr' and the events that took place on that day, that is, the declaration by the Prophet Muḥammad of ʿAlī as his successor.

Incipit:
الحمد لله مفضل اوليائه باتباع ائمة الحق تفضيلا ... اما بعد ايها الاخ امدك الله وايانا بسوارى بركاته ...

(A) Ms. 1208 (ArI, ZA)
COPYIST: Luqmān b. Mullā Jiwākhān, of Rādhpūr in Sīdpūr.
DATE: 27 Shaʿbān 1274/11 April 1858.
DESCRIPTION: 38 leaves; 12 lines per page; 180 x 117/125 x 70 mm.; clear black naskhī; title, headings, occasional words and punctuation in red; very occasional corrections and additions in the margins; slightly worm-eaten.

(B) Ms. 1122 (ArI, ZA)
COPYIST: Fakhr al-Dīn b. Sulṭān ʿAlī (ff.21r–27v).
DATE: 22 Rabīʿ al-ākhir 1279/16 October 1862.
DESCRIPTION: ff.12v–27v (ff.28r–29v blank, followed by 26 couplets of unidentified poetry on ff.30r–31v); 15 to 24 lines per page; 207 x 135/135 x 70 and 150 x 85 mm.; black naskhī in two different hands; title, chapter headings, occasional words and punctuation in red; occasional corrections and additions in the margins; worm-eaten with no loss of text.

(C) Ms. 1205 (ArI, ZA)
COPYIST: unknown. Written at the time of Abu'l-Ṭayyib Muḥammad Burhān al-Dīn b. ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.

DATE: 24 Dhu'l-ḥijja 1323/18 February 1906.
DESCRIPTION: 24 leaves; 13 to 14 lines per page; 190 x 130/150 x 100 mm.; black naskhī; worm-eaten throughout with no loss of text.

REFERENCES: Gacek, *IIS*, vol.1 (no.31); Goriawala, 122; Ivanow, *IL*, 167A, 249; al-Majdūʿ, p.152; Poonawala, pp.164–165 (no.4).

[36]*

Iftitāḥ al-daʿwa wa-ibtidāʾ al-dawla
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

Arguably the most authoritative Ismaili historical work on the early *daʿwa* until the time of the establishment of the Fāṭimids in North Africa.

Incipit:

الحمد لله مؤيد الحق وناصر اهله ودامغ الباطل ومذل حزبه القائل ... ذكر ابتداء الدعوة باليمن والقائم بها ...

(A) Ms. 1147 (ArI, ZA)
COPYIST: unknown.
DATE: Muḥarram 1346/January 1927.
DESCRIPTION: 274 leaves; 14 lines per page; 235 x 140/115 x 100 mm.; clear black naskhī, partly on brown and faded blue paper; headings in red; corrections, additions and annotations in the margins in a later hand, occasionally in pencil.

(B) Ms. 1242 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (second half of 13th/19th century).
DESCRIPTION: 141 leaves; 15 to 16 lines per page; 205 x 135/150 x 90 mm.; black uneven naskhī; title, headings and punctuation in red; corrections, additions and annotations in the margins; worm-eaten throughout with slight loss of text; purple leather binding with blind-stamped medallions and frames on both covers, with

(detached) flap.

REFERENCES: Cortese, [76/934], [77/1001]; Gacek, *IIS*, vol.1 (no.33); *GAL*, *SI*, p.325; Ivanow, *IL*, 76; Poonawala, pp.58–60 (no.20); ZA, *Hamāre*, index, no.20.
EDITIONS: al-Qāḍī al-Nuʿmān, *Risālat Iftitāḥ al-daʿwa*, ed. W. al-Qāḍī, Beirut, 1970; ed. F. Dachraoui, Tunis, 1975. The Institute of Ismaili Studies is currently preparing for publication an annotated translation of this work by Hamid Haji.

[37]

Iḥdā ʿashar masʾala wa-jawābātu-hā
Anon.

A collection of eleven questions and answers on a variety of Ismaili *ḥaqāʾiq* on themes such as the revealed law, reward and punishment in the afterlife, the imamate, cosmology, esoteric interpretation of the different parts of the human body, death and the hereafter, the natural elements and their allegorical significance. Mention is made of the Imam-caliph al-Mustanṣir bi-llāh and Ḥātim b. Ibrāhīm al-Ḥāmidī.

Incipit:

الحمد لله الذى لا اله الا هو الحى القيوم لا تاخذه سنة ولا نوم القائل جل ذكره ...
اما بعد فهذه مسائل القيت الى من بعض السائلين رائت ان اجيب عنها ...

Ms. 1292 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭān ʿAlī].
DATE: [1356/1937].
DESCRIPTION: ff.49r–68v (ff.69r–72v blank); 17 lines per page; 221 x130/155 x 85mm.; clear black naskhī on green paper; headings in faded red.

[38]

Ikhtilāf uṣūl al-madhāhib
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

A work on Ismaili jurisprudence which, like other works by al-Qāḍī al-Nuʿmān, had been seen and approved by the Imam-caliph al-Muʿizz. Although not in the same league as other works by al-Nuʿmān, this treatise is of interest because it records the royal decree dated 28 Rabīʿ I 343/30 September 954 by which al-Qāḍī al-Nuʿmān was entrusted, among other roles, with the *maẓālim* proceedings in all the Fāṭimid territories. The document is therefore important as it gives us an insight into early Ismaili jurisprudence and its applications. The work is divided into nine parts.

Incipit:

الحمد لله على ما اسبغ من عطائه حمد عبد شاكر لالائه ... اما بعد فانى رائت اهل القبلة بعد اتفاقهم على ظاهر نص القرآن ...

Ms. 1131 (ArI, ZA)
COPYIST: unknown. Written at the time of Muḥammad Badr al-Dīn, mentioned in the colophon.
DATE: Thursday 27 Shawwāl 1255/2 January 1840.
DESCRIPTION: 327 pp., two leaves of index in a recent hand; 15 lines per page; 230 x 125/175 x 90 mm.; very clear black naskhī; headings in red; annotations, corrections and additions in the margins.

REFERENCES: Fyzee, *QN*, 18; Gacek, *IIS*, vol.1 (no.35); Ivanow, *IL*, 73; Poonawala, p.55 (no.10), Sezgin, vol.1, p.577; ZA, *Hamāre*, index, no.22.
EDITIONS: al-Qāḍī al-Nuʿmān, *Ikhtilāf uṣūl al-madhāhib,* ed. S.T. Lokhandwalla, Simla, 1392/1972. Another edition was published by Muṣṭafā Ghālib in Beirut in 1393/1973. S.T. Lokhandwalla is said to have produced an English translation of this work under the title *The Sharīʿa,* but no evidence of the existence of such a publication could be found at the time of going to press.

[39]

Istitār al-imām wa-tafarruq al-duʿāt fi'l-jazā'ir li-ṭalabi-hi
Aḥmad b. Muḥammad al-Nīsābūrī (fl.4th/10th century)

This short treatise is one of the most revealing sources dealing with the early history of the *daʿwa*, prior to the rise of the Fāṭimids in North Africa. It was written during the imamate of al-ʿAzīz and deals with the period spent in Salamiyya by his forefather ʿAbd Allāh. The work traces the footsteps of the *dāʿī*s in search for him, having lost touch, and provides a vivid account of the hardship suffered by the imam while escaping his persecutors.

Incipit:

الحمد لله كثيرا كما هو اهله ومستحقه ... علمك الله الرشد انه اول ما فقد الامام عليه السلام وبقى لبدعاة متحيرين اجتمع وجوههم بمدينة عسكرمكرم وهم سبعة نفر ...

Ms. 1256 (ArI, ZA)
COPYIST: unknown.
DATE: 27 Dhu'l-ḥijja 1317/27 April 1900.
DESCRIPTION: 218 pp., one leaf; 11 lines per page; 183 x 110/135 x 65 mm.; very clear black mainly bold naskhī; occasional annotations, corrections and additions in the margins, some in a later hand.

REFERENCES: Cortese,[68/1008], [161/990 (no.1)], [165/954 (no.1)]; *GAL, SI*, p.325; Goriawala, 50; Ivanow, *IL*, 117; Poonawala, p.92 (no.2); ZA, *Hamāre*, index, no.37. See Ghālib, *Aʿlām*, pp.89–90.
EDITIONS: Aḥmad b. Muḥammad al-Nīsābūrī, 'Istitār al-imām ʿalay-hi al-salām,' ed. W. Ivanow, *Majallat kulliyyat al-ādāb bi'l-jāmiʿa al-Miṣriyya*, 4 (1936, issued in 1939), pp.93–107; S. Zakkār (ed.), *Akhbār al-Qarāmiṭa*, Damascus, 2nd ed., 1982, pp.111–132.
TRANSLATIONS: Ghulām ʿA. Godharwī, *Kashf al-ẓalām fī tarjamat Istitār al-Imām*, Bombay, 1334/1916 (Gujarati); Ivanow, *IT*, pp.157–183 (Eng.).

[40]

Ithbāt al-imāma
Aḥmad b. Muḥammad al-Nīsābūrī (fl.4th/10th century)

Written during the years of al-Ḥākim's imamate, this short treatise aims at legitimising and validating the imamate in general and the necessity for its existence on earth. In this work the author goes to great length in resorting to examples from nature, Qurʾānic exegesis, history of prophethood, etc., to support his argument.

Incipit:

الحمد لله باعث الرسل والانبياء وجاعل الائمة والخلفاء نعمة للاولياء ... فان لما كانت الامامة هى قطب الدين واساسه والتى يدور عليها جميع امور الدين والدنيا ...

(A) Ms. 1212 (ArI, ZA)
COPYIST: Akmal b. Mullā Khānbhāʾī '*dīwān bi-farmāysh*' Mullā Ghulām Ḥusaynjī b. Miyānkhān, *ʿāmil* of Andradar. Written '*ʿalā yaday*' ʿAbd al-Ḥusayn, for Mullā Muḥammad ʿAlī b. Mullā Luqmānjī Burhpūrwālā, at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 16 Shaʿbān 1259/10 September 1843.
DESCRIPTION: 153 pp.; 13 lines per page; 190 x 115/145 x 75 mm.; clear black naskhī; title and headings in red; corrections additions and annotations in the margins, often in a later hand, sometimes in red.

(B) Ms. 1123 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭānʿalī]. Written in Ḥaydarābād, being a copy of a codex '*kathīr al-ghalaṭ*' dated 1259/1843, produced at the time of ʿAbd al-Qādir Najm al-Dīn, by Ismāʿīl b. Mullā Khānbhāʾī al-Hindī.
DATE: Jumāda'l-ūlā 1358/June 1939.
DESCRIPTION: 99 pp.; 15 lines per page; 222 x 135/135 x 90 mm.; clear black naskhī.

REFERENCES: Cortese, [69/946], [70/911]; Gacek, *IIS*, vol.1 (no.36); *GAL*, *SI*, p.325; Goriawala, 49; Ivanow, *IL*, 116; al-Majdūʿ,

pp.120–121; Poonawala, pp.91–92 (no.1); ZA, *Hamāre,* index, no.38. See Ghālib, *Aʿlām,* pp.89–90.
EDITIONS: Aḥmad b. Ibrāhīm al-Nīsābūrī, *Ithbāt al-imāma,* ed. M. Ghālib, Beirut,1984. A new critical edition with translation by Dr Arzina Lalani is in the course of publication by The Institute of Ismaili Studies.

[41]

Jalāʾ al-ʿuqūl wa-zubdat al-maḥṣūl
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

A theological work divided into three main chapters, subdivided in turn into 28 parts altogether. Chapter one deals with *tawḥīd* and the creation of the physical world. Chapter two focuses on the spiritual world and chapter three treats allegorically some Qurʾānic verses and concentrates on eschatology.

Incipit:
الحمد لله مختص ال محمد صلوات الله عليه وعليهم باسرار العلوم والحكم ...
اما بعد فانى لما تعين على الشكر لمن خلصنى من مهاوى الشبه ...

(A) Ms. 1223 (ArI, ZA)
COPYIST: unknown. Written at the time of Abū Muḥammad Najm al-Dīn, mentioned in the colophon.
DATE: 4 Rabīʿ al-thānī 1271/24 December 1854.
DESCRIPTION: 66 leaves; 14 lines per page; 190 x 117/135 x 70 mm.; clear black naskhī; title, headings, punctuation and part of the colophon in red.

(B) Ms. 1113 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭānʿalī]. Written in Burhānpūr.
DATE: 21 Rabīʿ al-awwal 1355/10 June 1936.
DESCRIPTION: ff.25r–61v (62r–64v blank); 19 lines per page; 225 x 140/175 x 85 mm.; clear black naskhī; title, lines, occasional words and colophon in red; occasional corrections in the margins.

REFERENCES: Cortese, [125/916]; Gacek, *IIS*, vol.1 (no.39); Gacek, *SOAS*, 144; *GAL*, *SI*, p.715; Goriawala, 102; Ivanow, *IL*, 241; Poonawala, p.158 (no.6); Tritton, 7.
EDITIONS: ʿĀ. al-ʿAwwā (ed.), *Muntakhabāt Ismāʿīliyya*, Damascus, 1958, pp.89–153.

[42]

Jāmiʿ al-ḥaqāʾiq
Ḥātim b. Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.596/1199)

Vol.1 (*bāb* 4–9)

Volume one of a two-volume work intended as a 'guide' in 18 chapters, arranged by subject, to the 800 *Majālis* [cat. no.76] by al-Mu'ayyad fi'l-Dīn al-Shīrāzī. The present manuscript includes the second half of chapter four to the end of chapter nine. The chapters, each subdivided into a number of *faṣl*s, deal in turn with prophethood, the role of his *waṣī* ʿAlī b. Abī Ṭālib, imamate, hierarchies, etc.

Begins:

... نارثانية هى التى آنس موسى ع م من جانب الطور وهى روح القدس اعنى تائيد الرسالة ...

(A) Ms. 1319 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (second half of 12th/18th century).
DESCRIPTION: 254 leaves plus two loose leaves; 19 lines per page; 220 x 150/180 x 105 mm.; clear black naskhī, mostly within red and black frame; headings and quotes in red; corrections, additions and annotations in the margins; worm-eaten throughout, with occasional loss of text; defective at the beginning; detached binding.

Vol.2 (*bāb* 10–18)

The present manuscript comprises chapter 10 to the end of chapter 18. The chapters, each subdivided into a number of *faṣl*s, deal in turn with the necessity of taking the oath of allegiance and the *ta'wīl*, the refutation of extremist groups, the refutation of the philosophers, the refutation of other groups including Muʿtazilites and Jews, the enemies of the imams and the *waṣī*s, prayers found in the *Majālis*, the *qā'im* and the *qiyāma*, and reward and punishment.

Begins:

... ومن اشراط الحج القربان وهو حكم مستقر في الادور ماخوذ مرغوب فيه وليس في ظاهر حكمه ...

(B) Ms. 1318 (ArI, ZA)
COPYIST: Aḥmad b. ʿAlī al-Ẓuhrī al-Yaʿburī al-Ḥaydarī. Written for Faḍl ʿAlī b. Murād ʿAlī, eulogised in the colophon.
DATE: 24 Jumāda'l-ūlā 1340/22 January 1922.
DESCRIPTION: 218 leaves, annotated endpapers, plus three loose leaves; 17 lines per page; 260 x 210/205 x 145 mm.; clear black naskhī; title, headings, captions, overlinings and some numbering in red; occasional corrections, additions and annotations in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.38); Goriawala, 89; Ivanow, *IL*, 214; al-Majdūʿ, pp.173–175; Poonawala, pp.153–154 (no.8); ZA, *Hamāre*, index, no.50.

[43]

al-Jāmiʿ fi'l-fiqh
Anon.

A compendium of annotations and extracts on several aspects of Ismaili law, particularly centred on rituals. The work, mainly based on the legal literature produced by al-Qāḍī al-Nuʿmān, served most probably as a reference manual.

Incipit:

الطهارة … (ذكر غائب فى الطهارة والامر باتمامها) … كل ما يتضمن المؤلف الجامع من الاحكام الشرعية … الحمد لله وسلام على عباده الذين اصطفى الله …

Ms. 1311 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 279 leaves, plus annotations on the endpapers (pp.1–442 numbered); 17 lines per page; 220 x 130/140 x 75 mm.; black naskhī; headings, numbers, annotations and over-lining in red; copious corrections, additions and annotations in the margins.

[44]

al-Jawhar al-thamīn fi taʾwīl sūrat yāsīn
Anon.

A treatise in six parts belonging to the Indian Ṭayyibī literary tradition dealing with the esoteric interpretation of *Sūrat Yāsīn.* It covers themes like the imamate, the ranks of the Ismaili hierarchy, prophethood, cycles of concealment, manifestation and resurrection. According to W. Ivanow, the work was written in 1156/1743, during the time of the 39th *dāʿī muṭlaq* Ibrāhīm Wajīh al-Dīn. His statement finds confirmation in the colophon of manuscripts (A) and (B) where it is stated that the work was completed on 6 Rabīʿ al-thānī 1156/30 May 1743. The author states in manuscript (B) that he took inspiration for the composition of his work from *Taʾwīl sūrat al-nisāʾ* [cat. no.170] by Jaʿfar b. Manṣūr al-Yaman.

Incipit:

الحمد لله مدبر الانوار العالم بخائنة الاعين وما تخفى الصدور … اما بعد حمد الله حق حمده والصلوة والسلام على سيدنا محمد واله …

(A) Ms. 1322 (ArI, ZA)
COPYIST: Akbar b. al-Raddād Ūdaypūrī.

DATE: 13 Dhu'l-qaʿda 1332/2 October 1914.
DESCRIPTION: 89 pp.; 15 lines per page; 180 x 115/115 x 70 mm.; clear black naskhī; title in red; one correction in the margins.

(B) Ms. 1173 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. ʿAbd Allāh.
DATE: 18 Rabīʿ al-awwal 1344/5 October 1925.
DESCRIPTION: 63 leaves; 10 to 12 lines per page; 165 x 115/110 x 75 mm.; black naskhī; rare corrections in the margins.

(C) Ms. 1244 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭānʿalī]. Written in Burhānpūr.
DATE: Dhu'l-qaʿda 1355/January 1937.
DESCRIPTION: ff.1r–46v (ff.47r–48v blank); 15 lines per page; 172 x 115/120 x 65 mm.; clear black naskhī; rare punctuation and overlining in red.

REFERENCES: Ivanow, *IL*, 323; Poonawala, p.332 (no.109).

[45]*

Kanz al-walad
Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.557/1162)

One of the best known Ismaili theological works belonging to the Yemeni Ṭayyibī tradition, in 14 chapters. Themes include cosmology, eschatology, religious and metaphysical hierarchies. One of the earliest known works to refer to the *Rasāʾil* of the Ikhwān al-Ṣafāʾ, the *Kanz al-walad* is also based on the works of famous Ismaili authors of the Fāṭimid period like Ḥamīd al-Dīn al-Kirmānī, Abū Yaʿqūb al-Sijistānī and al-Muʾayyad fi'l-Dīn al-Shīrāzī.

Incipit:

الحمد لله نور النور ومدبر الامور ومقدر دهر الدهور ... اما بعد فان الله يأمر بالعدل والاحسان ...

(A) Ms. 1224 (ArI, ZA)

COPYIST: Faḍl ʿAlī b. Muḥsinʿalī b. Murād ʿAlī.
DATE: 5 Ṣafar 1322/20 April 1904.
DESCRIPTION: 806 pp., two leaves of annotations, (pp.65–80 misbound between pp.48–49; pp.172, 268 and 271–273 blank); 11 lines per page; 208 x 130/140 x 75 mm.; clear black naskhī, partly within blue and red frames; headings, punctuation and occasional marginal annotations in red; corrections, additions and annotations in the margins, some in a later hand; diagrams on pp.83, 254, 254a and 266 (inserted and folded), 267, 269–270, 804.

(B) Ms. 1220 (ArI, ZA)
COPYIST: Muḥammad b. Yaḥyā al-Yamānī. Written in Ḥaydarābād, at the time of Abū Muḥammad Ṭāhir Sayf al-Dīn, mentioned in the colophon.
DATE: 16 Muḥarram 1361/2 February 1942.
DESCRIPTION: 491 pp.; 15 lines per page; 224 x 130/150 x 95 mm.; clear black naskhī on pink paper; title, headings and occasional overlining in red; occasional corrections, additions and annotations in the margins; diagrams on pp.55, 163–165, 170–171, 172–173 (grids only).

REFERENCES: Cortese, [26/1035], [27/983]; Gacek, *IIS*, vol.1 (no.42); *GAL, SI*, p.714; Goriawala, 84; Ivanow, *IL*, 198; al-Majdūʿ, 279, 304; Poonawala, p.142 (no.1); ZA, *Hamāre,* index, no.47.
EDITIONS: Ibrāhīm b. al-Ḥusayn al-Ḥāmidī, *Kanz al-walad: Die Ismāʿīlitische Theologie des Ibrāhīm al-Ḥusayn al-Ḥāmidī*, ed. M. Ghālib, Wiesbaden, 1391/1971.

[46]

***Khamāʾil al-rātiʿīn (al-rāqiʿīn)* (or *al-Radd ʿalā khamāʾil al-rāqiʿīn*)**
Chāndkhān [Allāh Bakhshjī] al-Rampūrī (d. after 1304/1886)

A short polemical treatise dealing with the debates following the death of the 46th Dāʾūdī *dāʿī muṭlaq* Muḥammad Badr al-Dīn (d.1256/1840). This *dāʿī* passed away suddenly without giving any public pronouncement concerning his succession. The lack of *naṣṣ* gave origin to a controversy within the Bohra community which has not abated to the present day.

Incipit:

الحمد لله الذى جعل لكل شىء سمة وعلامة ... اما بعد فانى لما رأيت سيرة الدعاة السلف مفيدة بقيد التدوين منذ سالف من الزمان الى هذا الحين ووجدت سيرة دعاة هذا الاوان وان مهملة غير مفيدة بالكتابة ...

Ms. 1314 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (14th/20th century).
DESCRIPTION: 97 pp. of text (eight loose gatherings) (pp.99, 101, 105–107, 109 of miscellaneous annotations); 14 lines per page; 235 x 150/180 x 90 mm.; blue naskhī; title and headings in red.

REFERENCES: Gacek, *IIS*, vol.1 (no.44); Poonawala, p.226 (no.2). About Chāndkhān, see also Cortese, [54/1028].

[47]

Khamsata ʿashar majlisan
Ḥātim b. Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.596/1199)

A collection of 15 sermons. They mainly deal with admonitions, as well as some specific topics. For example, the first two sermons focus on the matters of this world and the 'friends of God' (imams) from the time of Adam to the time of Muḥammad. The sixth *majlis* deals with the necessity for the permanence of the imamate on earth at all times. The seventh sermon is on the role of the *waṣī*. The eleventh is on the excellence of the imam of the time. The twelfth focuses on the importance of prayer.

Incipit:

الحمد لله الذى ميز بالنار الطبيعة خالص الذهب من البهرج ورفع لاوليائه بوقوع الامتحان شامخات ... معشر المؤمنين صانكم الله فى التقوى والاديان ...

Ms. 1204 (ArI, ZA)
COPYIST: unknown. Written at the time of Najm al-Dīn b. Zayn al-Dīn, mentioned in the colophon.

DATE: 23 Shaʿbān 1280/1 February 1864.
DESCRIPTION: ff.53v–130v; 18 lines per page; 250 x 135/185 x 90 mm.; clear black naskhī; title, headings and colophon in red; very rare corrections and additions in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (76); Ivanow, *IL*, 225; al-Majdūʿ, pp.191–193; Poonawala, p.154 (no.10).

[48]

Khazāʾin al-adilla
Anon.

Both Ivanow and Gacek attribute this work to Abū Yaʿqūb al-Sijistānī. It is divided into 28 *khizāna*s and deals with cosmology, theology, intellect, prophethood and imamate. It is commonly included within a collection of 13 treatises by, or attributed to, al-Kirmānī. However evidence of his authorship is lacking.

Incipit:

الحمد لله الذى ايس الايسيات لا من مادة كانت فى تائيسه وابدع فيها نور تنزيهه وتقديسه ...

(A) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: Wednesday 28 Ṣafar 1267/1 January 1851.
DESCRIPTION: pp.311–346; 17 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; title, headings and overlining in red; some marginal annotations and corrections; diagrams on pp.334 and 339.

(B) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.194v–213v; 15 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; headings in red; some marginal annotations and corrections.

REFERENCES: Cortese, [65/1032 (no.13)], [66/958]; Gacek, *IIS*, vol.1 (no.45); Goriawala, 59 (no.xiii); Ivanow, *IL*, 144; al-Majdūʿ, pp.148–149; Poonawala, p.317 (no.15).
EDITION: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.190–209.

[49]

Kitāb al-Asrār
Abū Muḥammad ʿAbd Allāh al-Mahdī bi-llāh (d.322/934)

A treatise attributed to the Imam-caliph ʿAbd Allāh al-Mahdī bi-llāh, founder of the Fāṭimid dynasty. The work, aiming at legitimising the imamate on meta–historical grounds, deals at first with the Universal Adam (*Ādam al-kullī*). It follows an exposition of the circumstances leading to the creation of the physical Adam (*Ādam al-jismānī*) and the resulting cycles of prophethood. At the same time, the author reveals the conditions of transmission of the esoteric meaning of the revealed law and lists the holders of this knowledge throughout the history of mankind. The 'chain' of transmission ends here with the Imam-caliph al-Manṣūr, therefore raising doubts about al-Mahdī's authorship.

Incipit:

الحمد لله الذى جعل فى كل فترة اناسا يخرجون الناس من الضلالة الى طريق الحق ...
قال مولانا المهدى عليه السلام ...

Ms. 1217 (ArI, ZA)
COPYIST: ʿAbd al-ʿAlī b. Qamar al-Dīn Bāqirbhāʾī.
DATE: 2 Muḥarram 12[00?]/4 November 17[85?].
DESCRIPTION: ff.15r–20r; 18 lines per page; 242 x 152/175 x 95 mm.; black naskhī; occasional corrections in the margins.

REFERENCES: Poonawala, p.35 (no.1).

[50]*

Kitāb al-Azhār wa-majmaʿ al-anwār al-malqūṭa min basātīn al-asrār majāmiʿ al-fawākih al-rūḥāniyya wa'l-thimār
Ḥasan b. Nūḥ al-Hindī al-Bharūchī (or al-Bharūjī) (d.939/1533)

The famous seven-volume anthology of Ismaili literature, compiled by the author between 931/1524 and 933/1526. One of the valuable works preserved in the collection is *Kitāb al-Munāẓarāt*, by Ibn al-Haytham, an early Fāṭimid text which al-Bharūchī copied in the sixth volume but unfortunately not part of this set.

Vol.1 (*al-juzʾ al-awwal*)

The first volume deals with prophethood, imamate and the organisation of the *daʿwa*. The author provides the reader with a full list of all the literature he has consulted and offers insight into his years of learning under the tutelage of the 21st Yemeni Ṭayyibī *dāʿī* Ḥusayn b. Idrīs.

Incipit:

الحمد لله الذى علم بالقلم علم الانسان ما لم يعلم ... اما بعد فيقول العبد الفقير الى
رحمة الله المحتاج الراجى عفو الله احقر عبيد داعى الجزيرة اليمنية ...

(A) Ms. 1207 (ArI, ZA)
COPYIST: [ʿAbd al-Mahdī b. Mullā ʿAbd-i ʿAlī b. Afḍal ʿAlī].
DATE: 5 Ṣafar 1303/12 November 1885.
DESCRIPTION: 89 leaves; 13 to 14 lines per page; 200 x 125/130 x 75 mm.; clear black naskhī; title, headings and overlining in red; very few corrections, additions and annotations in the margins in a later hand; diagrams and grids on ff.58v. (folded), 60v, 61v–62v.

Vol.3 (*al-juzʾ al-thālith*)

This volume contains extracts from *Risālat Niẓām al-wujūd wa-tartīb al-ḥudūd* by ʿAlī b. al-Walīd, *al-Risāla al-Munīra* by ʿAbd Allāh b. al-Walīd, and *Risāla ilā jamāʿat ahl al-Rayy* by Abu'l-Fawāris (fl.4th/10th century). It also includes an account on the place

of concealment of the Imam al-Ṭayyib and a *qaṣīda* by Sirāj al-Dīn al-Muqrī (d.837/1433). The manuscript ends with extracts from al-Mu'ayyad's *majālis.*

Incipit:

الحمد لله مرتب الاشياء الجلية على موجب الحكمة ومرسل الانبياء والرسل لاستخراج النفوس الى الضياء من الظلمة وصلى الله على محمد نبي الرحمة المبعوث لنجاة من اتبعه من الامة ...

(B) Ms. 1261 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 78 leaves; 14 lines per page; 200 x 130/125 x 75 mm.; clear black naskhī; very rare corrections, additions and annotations in the margins; incomplete at the end.

Vol.4 (*al-juzʾ al-rābiʿ*)

Beside dealing with the first three caliphs, the present volume includes, among other texts, extracts from the *Nahj al-balāgha*, sermons attributed to ʿAlī b. Abī Ṭālib, *Tanbīh al-hādī* [cat. no.162] by Ḥamīd al-Dīn al-Kirmānī, and the *Majālis* [cat. no.76] by al-Mu'ayyad fi'l-Dīn al-Shīrāzī. It ends with *al-Qaṣīda al-Ḥimyariyya* by Nashwān b. Saʿīd al-Ḥimyarī.

Incipit:

الحمد لله العظيم شانه القاهر برهانه الباهر بيانه الثابت دينه ... الحمد لله الذى نجانا من الظالمين ...

(C) Ms. 1116 (ArI, ZA)
COPYIST: [Luqmānjī b. Ibrāhīmjī]. Written in Madrās.
DATE: 11 Ramaḍān 1303/12 June 1886.
DESCRIPTION: 194 leaves; 14 lines per page; 194 x 120/130 x 75 mm.; clear black naskhī; occasional corrections, additions and annotations in the margins, sometimes in a later hand.

Vol.5 (*al-juzʾ al-khāmis*)

This volume begins with a full version of *al-Urjūza al-mukhtāra* [cat. no.175] by al-Qāḍī al-Nuʿmān, followed by miscellaneous poetry and text by, among others, Ibn Asāf al-Anṣārī, ʿAbd al-Raḥmān b. Ḥanbal al-Laythī, Umm Muslim, Ibn Ṣaʿṣaʿa al-Jāshiʿī, etc. Extracts are from *al-Ḥadāʾiq al-wardiyya* by Ḥusām al-Dīn al-Hamdānī (d.652/1254), *al-Taʾrīkh al-mukhtaṣar* by al-Muʾayyad al-Shāfiʿī al-Qurashī, *Laʾāliʾ al-tafsīr al-wāfiya* by Abū ʿAbd Allāh Muḥammad b. Ḥamza, *Maʿālim al-tanzīl* by al-Baghawī (d. ca. 516/1122), and the *Dīwān* [cat. no.21] by al-Sulṭān al-Khāṭṭāb. The volume deals in general with the period relating to the first four caliphs, the virtues of ʿAlī and the controversies with Muʿāwiya, Ṭalḥa and Zubayr.

Incipit:

الحمد لله عظيم الشان قاهر السلطان كل يوم هو فى شان المنزل على نبيه القرآن ...
اما بعد فقد اتينا فيما تقدم من كتابنا هذا بقليل من كثير فضائل امير المؤمنين ...

(D) Ms. 1196 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. Mullā ʿAbd ʿAlī.
DATE: 25 Jumāda'l-thānī 1303/30 March 1886.
DESCRIPTION: 223 leaves; 17 lines per page; 224 x 155/160 x 90 mm.; clear black naskhī on blue paper; headings in red; very few corrections, additions and annotations in the margins, sometimes in a later hand.

Vol.7 (*al-juzʾ al-sābiʿ*)

The final volume contains extracts from: the *Majālis* [cat. no.76] of al-Muʾayyad fi'l-Dīn al-Shīrāzī; texts on legal matters; *al-Lāzima* [cat. no.123] by al-Kirmānī; *Īḍāḥ al-iʿlām* [cat. no.33], *Mudḥiḍat al-buhtān* and *Hidāyat al-ṭālibīn* on issues relating to the start of the fast of Ramaḍān; parts of a work on the necessity of taking the oath of allegiance; extracts from *al-Waḍīʾa* [cat. no.127] by al-Kirmānī and *Jāmiʿ al-ḥaqāʾiq* [cat. no.42] by al-Ḥāmidī. It also includes excerpts from a selection of works on the importance of esoteric interpretation to attain the true meaning of the revealed

law. The compilation ends with a *qasīda*.

Incipit:

الحمد لله الذى فضل اولياءه بالنجاة من جبائل الشيطان والخلاص من وساوس ذوى الظلم والعدوان من ولاية اهل الزيغ والتهيان …

(E) Ms. 1259 (ArI, ZA)
COPYIST: Luqmān b. Ibrāhīmjī, of Madrās.
DATE: 11 Rabīʿ al-awwal 1305/26 November 1887.
DESCRIPTION: 201 leaves; 17 lines per page; 210 x 155/160 x 90 mm.; clear black naskhī, partly on blue paper; headings in red; few corrections, additions and annotations in the margins.

REFERENCES: Cortese, [11/930], [12/1010], [13/895], [17/869], [18/1022], [19/1023], [20/894]; Gacek, *IIS*, vol.1 (no.46 A–B, F-M); Gacek, *SOAS*, 159; *GAL*, SII, pp.563, 608; Goriawala, 142, 144–7; Ivanow, *IL*, 292; Poonawala, pp.179–183 (no.1); Tritton, p.38; ZA, *Hamāre*, index, no.69.
EDITIONS AND TRANSLATIONS: For vol. 1, see ʿĀ. al-ʿAwwā (ed.), *Muntakhabāt Ismāʿīliyya*, Damascus, 1958, pp.181–250; part of vol.6 has been edited and translated by W. Madelung and P. Walker in *The Advent of the Fatimids: A Contemporary Shīʿi Witness. Ibn al-Haytham*'s *Kitāb al-Munāẓarāt*, London, 2000.

[51]*

Kitāb al-Bustān fī tahdhīb nafs al-insān
Muḥammad ʿAlī b. Mullā Jīwābhāʾī (d.1315 or 1316/1897–99)

A possibly unique copy of this important collection of 2,796 verses covering a variety of philosophical subjects as well as doctrinal and ethical issues. The volume is divided into fifty chapters, each including a *ḥikāya* in rhyme.

Incipit:

باسم الله الذى قد برى / وزين بالنطق شخص الورى
تتالت اياديه من ينتظر / كريم يسامح عن معتذر

Ms. 1300 (ArI, ZA)
COPYIST: ʿAlī Muḥammad b. Mullā Ḥasanjī. Written during the time spent at the service of the author.
DATE: 1 Muḥarram 1302/20 October 1884.
DESCRIPTION: 193 leaves (ff.6v, 143v, 155v blank); eight couplets per page; 190 x 120/130 x 70 mm.; elegant black naskhī on blue paper; first three leaves of index, title, headings and colophon in red and blue; rare corrections, additions and annotations in the margins.

[52]

Kitāb al-Dhakhīra al-muḥtawī ʿalā mā yuṣaffi al-ṣūra wa-yunawwir al-baṣīra
ʻAlī b. Muḥammad b. al-Walīd (d.612/1215)

A work on Ismaili *ḥaqāʾiq* originally meant to be read exclusively after the *dāʿī*'s permission, owing to the secrecy attached by the higher ranks of the Yemeni *daʿwa* to the contents of this text. It is divided into 35 *faṣl*s and deals with *tawḥīd*, creation, cosmology based on the emanation of intellects and its corresponding ranks in the realm of religion, anthropology, cycles of prophethood and imamate, the advent of the *qāʾim*, resurrection and the hereafter.

Incipit:

الحمد لله الذى خرست الالسن ان تتناول هويته بصفته ... اما بعد فان اولى ما طرقت اليه طامحات الهمم واحق ما سطره كتاب فى طرس بقلم وفاه به ناطق بتحريك لسان وفم ...

(A) Ms. 1154 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. Mullā ʿAbd ʿAlī b. Mullā Afḍal ʿAlī.
DATE: Monday 9 Dhu'l-ḥijja 1301/29 September 1884.
DESCRIPTION: 213 pp.; 14 lines per page; 190 x 120/130 x 80 mm.; black naskhī; headings, punctuation and overlining in red; many corrections, additions and annotations in the margins.

(B) Ms. 1146 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī b. Murād ʿAlī b. Mullā Afḍal ʿAlī.
DATE: Saturday 8 Ramaḍān 1329/1 September 1911.
DESCRIPTION: 212 leaves; eight lines per page; 212 x 134/145 x 80 mm.; elegant black naskhī; headings and punctuation in red; text within red and blue double frame; occasional additions and corrections in the margins, sometimes in red or in pencil.

REFERENCES: Gacek, *IIS*, vol.1 (no.48); Goriawala, 99; Ivanow, *IL*, 235; al-Majdūʿ, pp.287, 300; Poonawala, p.157 (no.2).
EDITIONS: ʿAlī b. Muḥammad b. al-Walīd, *Kitāb al-Dhakhīra fi'l-ḥaqīqa,* ed. M.Ḥ. al-Aʿẓamī, Beirut, 1971.

[53]

Kitāb al-Farāʾiḍ wa-ḥudūd al-dīn
Jaʿfar b. Manṣūr al-Yaman (fl. 4th/10th century)

A well known work dealing with the esoteric interpretation of successive cycles of prophethood and the *taʾwīl* of parts of the Qurʾān, in particular *Sūrat Yūsuf* and *Sūrat al-Kahf*. Over the years, this treatise has attracted the interest of scholarship in the field of Ismaili studies because it contains extracts of a letter sent by the first Fāṭimid, the Imam-caliph al-Mahdī to a *dāʿī* in Yemen, possibly Jaʿfar himself, containing information about his genealogy.

Incipit:

الحمد لله حمد المسبحين بحمده المقرين بوحدانيته وتفرده … القول فى شرح معنى هذه الايات من كتاب الله جل ذكره …

(A) Ms. 1106 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. Mullā ʿAbd al-Khāliq b. Mullā Faḍl ʿAlī, of Ḥaydarābād.
DATE: 30 Rabīʿ al-awwal 1331/8 March 1913.
DESCRIPTION: 227 pp.; 14 to 15 lines per page; 205 x 135/160 x 90 mm.; black naskhī; occasional corrections, additions and annotations in the margins, sometimes in a later hand.

(B) Ms. 1236 (ArI, ZA)
COPYIST: unknown. Written in Ḥaydarābād.
DATE: Ramaḍān 1358/October 1939.
DESCRIPTION: 254 pp.; 15 lines per page; 230 x 148/135 x 90 mm.; clear black naskhī; rare corrections, additions and annotations in the margins, 16 loose gatherings.

(C) Ms. 1194 (ArI, ZA)
COPYIST: unknown. Written at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: n.d. (between 1256/1840 and 1302/1885).
DESCRIPTION: 170 pp.; 16 lines per page; 250 x 155/175 x 100 mm.; clear black naskhī; title, headings, punctuation and words in red; occasional corrections, additions and annotations in the margins, sometimes in a later hand in pencil.

REFERENCES: Cortese, [53/928]; Gacek, *IIS*, vol.1 (no.49); *GAL*, *SI*, p.324; Goriawala, 20; al-Majdūʿ, pp.187–188; Poonawala, p.73 (no.6); ZA, *Hamāre*, index, no.13.
EXTRACTS: H.F. Hamdani, *On the Genealogy of Fatimid Caliphs*, Cairo, 1958; A. Hamdani and F. de Blois, 'A Re-examination of al-Mahdī's Letter to the Yemenites on the Genealogy of the Fatimid Caliphs,' *JRAS*, (1983), pp.173–207.

[54]

***Kitāb al-Fatarāt wa'l-qirānāt* (or *Kitāb al-Jafr al-aswad*)**
Jaʿfar b. Manṣūr al-Yaman (fl. 4th/10th century)

Commonly attributed to Jaʿfar b. Manṣūr al-Yaman, this extensive work deals with Ismaili *ta'wīl*, astrology and the occult. It focuses in particular on creation and the cycles of prophethood until the advent of the *qiyāma*. It also deals with angelology and the relationship between the letters of the Arabic alphabet and the prophets, as well as various aspects relating to prophethood, imamate and the *waṣī*.

Incipit:

هذا كتاب الفترات والقرانات ومايحدث بالقران الثاني من الملاحم والاخبار المعروف بطوفان النيران وكتاب الجفر كما روى ونقد عن السادة الاطهار ... الفصل الاول في بداية الخلق ...

(A) Ms. 1134 (ArI, ZA)
COPYIST: Muḥammad b. Yaḥyā al-Yamānī.
DATE: *ghurrat* (1) Rajab 1358/16 August 1939.
DESCRIPTION: 336 pp. (pp.48–50, 162–166 blank); 16 lines per page; 220 x 140/160 x 90 mm.; clear black naskhī; headings, quotations and colophons in red; many corrections, additions and annotations in the margins, often in a later hand; diagrams on pp.52, 110 and 333.

(B) Ms. 1254 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (second half of 13th/19th century).
DESCRIPTION: 223 leaves (ff.113r–113v blank); 12 lines per page; 170 x 110/120 x 75 mm.; clear black naskhī; headings in red; rare corrections, additions and annotations in the margins; diagram on ff.35r and 77r; loose leaves at both ends; incomplete at beginning and end.

REFERENCES: Gacek, *IIS*, vol.1 (no.50); *GAL, SI*, p.324; Goriawala, 18–19; Ivanow, *IL*, 18; al-Majdūʿ, pp.265–269; Poonawala, pp.73–74 (no.11); ZA, *Hamāre*, index, no.17.
MAIN STUDIES: H. Halm, 'Zur Datierung des ismāʿīlitischen 'Buches der Zwischenzeiten und der zehn Konjunktionen' (*Kitāb al-Fatarāt wa'l-qirānāt al-ʿašara*) HS Tübingen Ma VI 297,' *Die Welt des Orients*, 8 (1975), pp.91–107.

[55]

***Kitāb al-Ḥawāshī* (or *Kitāb al-Suʾāl wa'l-jawāb li-mashāʾikh al-Hind maʿa al-ḥawāshī [min kitāb al-Qāḍī al-Nuʿmān]*)**
Amīnjī b. Jalāl b. Ḥasan (d.1010/1602)

An important treatise dealing with Fāṭimid law. It is in the form of questions and answers put to the *dāʿī* of the time by addressing specific issues affecting the social life of the Ṭayyibī community in western India. The work is heavily dependent on the *Daʿāʾim al-Islām* [cat. no.14] and the *Mukhtaṣar al-āthār* [cat. no.103] by al-Qāḍī al-Nuʿmān. According to A.A.A. Fyzee, *al-Ḥawāshī* was written before 997/1588, that is, prior to the Dāʾūdī-Sulaymānī split which took place within the Ṭayyibī branch in India. This work was used by Asaf Fyzee as the main source for his *Compendium of Fatimid Law*, Simla, 1969. In the introduction to his book (p.xxxiii), Fyzee states that he had used two manuscripts in his possession of which 'the first volume is a modern copy transcribed for me through the kindness of the late Dr Zāhid ʿAlī in Hyderabad and is dated 1377/1957.'

Vol.1 (*al-jild al-awwal*)

Incipit:

كتاب الطهارة ذكرما امر الله ع ج عبادة المؤمنين من الطهارة من مختصر الاثار قال
جعفر بن محمد صلوات الله عليه اذا قمتم الى الصلوة يعنى من النوم من كتاب الاخبار
فدل ظاهر هذا على وجوب الطهارة ...

(A) Ms. 1104 (ArI, ZA)
COPYIST: Khayr (?) b. Tājkhān.
DATE: Friday 9 Ramaḍān 1145/22 February 1733.
DESCRIPTION: 144 leaves; 13 lines per page; 201 x 135/140 x 105 mm.; black naskhī; headings in red; occasional corrections and additions in the margins; worm-eaten throughout with minor loss of text; defective at the end.

(B) Ms. 1108 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 198 pp.; 16 lines per page; 200 x 145/135 x 80 mm.; black naskhī in two hands; headings and overlining in red; slightly worm-eaten.

Vol.2 (*al-jild al-thānī*)

Incipit:

قال فى مختصر الاثار اتى رجل الى رسول الله صلع فقال يا رسو (sic) الله ان لى نفسا لا تقنع بشىء من امر الدنيا …

(C) Ms. 1202 (ArI, ZA)
COPYIST: (ff.215r–258r) ʿAbd al-ʿAlī Mullā ʿĪsā Mullā Bhāʾījī Bhāʾī, of Rādhanpū (sic) in Sīdpūr (sic). Written in Bandar Sūrat, at the time of ʿAbd al-Qādir Abī Muḥammad Najm al-Dīn, mentioned in the colophon.
DATE: 17 Ṣafar 1273/16 October 1856.
DESCRIPTION: 258 leaves; 12 to 13 lines per page; 200 x 125/130 x 80 mm.; clear black naskhī in two hands on blue paper; text within red frame (ff.1v–8v); title, headings and words in red; slightly worm-eaten.

REFERENCES: Cortese, [8/906], [9/908], [10/921]; Fyzee, *CFM*, p.217; Gacek, *IIS*, vol.1 (no.51); Poonawala, p.185 (no.3). See also I.K. Poonawala, 'al-Qāḍī al-Nuʿmān and Ismaʿili Jurisprudence,' in Daftary, *MIHT*, pp.117–143 (p.131). Both al-Majdūʿ, p.37 and Poonawala, p.335 (no.137) list *Kitāb al-Suʾāl wa'l-jawāb li-mashāʾikh al-Hind* as a different work.

[56]

Kitāb al-Himma fī ādāb atbāʿ al-aʾimma
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

A work on the obedience and love that followers must show to the imam in carrying out his commands. The second part of the treatise deals with the etiquette they should observe in his presence. The work's relevance rests mainly on the detailing of prerequisites and conduct to carry out the office of *dāʿī*.

Incipit:

الحمد لله حمدا يبلغ حق حمده وغاية مزيده ... قال الذى عنى بتاليف هذا الكتاب كان السبب الذى دعانى الى تاليفه ان بعض المعمين على افادنى كتابا فى غاية الاختصار ...

(A) Ms. 1145 (ArI, ZA)
COPYIST: [ʿAbd al-Mahdī b. Mullā ʿAbd al-Khāliq b. Mullā Faḍl ʿAlī].
DATE: 23 Rabīʿ al-awwal 1301/21 January 1884.
DESCRIPTION: 130 leaves; 11 lines per page; 192 x 127/130 x 75 mm.; clear black naskhī on multicoloured paper; occasional headings in purple; rare annotations and corrections in the margins.

(B) Ms.1109 (ArI, ZA)
COPYIST: ʿAlī b. Muḥammad Nāṣir al-Ẓuhrī.
DATE: 23 Shawwāl 1349/12 March 1931.
DESCRIPTION: 169 pp. (95a–b blank); 15 lines per page; 222 x 138/155 x 90 mm.; clear black naskhī; headings in red; occasional corrections and additions in the margins.

REFERENCES: Fyzee, *QN*, 30; Gacek, *IIS*, vol.1 (no.52); Goriawala, 32–34; Ivanow, *IL*, 80; al-Majdūʿ, pp.50–53; Poonawala, pp.65–66 (no.43); ZA, *Hamāre*, index, no.24.
EDITIONS: al-Qāḍī al-Nuʿmān, *Kitāb al-Himma fī ādāb atbāʿ al-aʾimma,* ed. M. Kāmil Ḥusayn, Cairo, [1948?]. Another edition was published by M. Ghālib in Beirut, 1979.
TRANSLATIONS: An English selection in J. Muscati and A.M. Moulvi, *Selections from Qazi Noaman*'s *Kitab-ul-Himma fi Adabi Ataba-el-aʾemma or Code of Conduct for the Followers of Imam,* Karachi, 1950. A chapter from the *Himma* was translated by W. Ivanow, 'The Organization of the Fatimid Propaganda,' *Journal of the Bombay Branch of the Royal Asiatic Society, New Series,* 15 (1939), pp.1–35 (pp.15–17). A Gujarati-English selection was published in Bombay in 1977 and a complete Gujarati translation by Sayarāb Abuturābī Rajkotī appeared in Bombay in 1978.

[57]

Kitāb al-Iftikhār
Abū Yaʿqūb Isḥāq b. Aḥmad al-Sijistānī (d. ca. 390/999)

One of al-Sijistānī's best known works and probably his last. It is divided in seventeen short chapters on the unity of God; *jidd*, *fatḥ* and *khayyāl*; the esoteric meaning of the revealed law; prophethood, the role of the *waṣī* and imamate; the hereafter, reward and punishment; esoteric interpretation of parts of the Qurʾān and of the pillars of Islam.

Incipit:

الحمد لله المبعود بلا و لالا الذى سناء مجده فى صورة اوليائه يتلالا ... اما بعد فان مذهب اهل الحق قد كثرت ...

Ms. 1191 (ArI, ZA)
COPYIST: unknown.
DATE: 18 Dhu'l-qaʿda 1266/24 September 1850.
DESCRIPTION: 222 pp.; 14 lines per page; 202 x 120/135 x 75 mm.; clear black naskhī on faded blue paper; headings, punctuation and some annotations in the margins in red; corrections and additions in the margins, often in a later hand; diagram on p.60.

REFERENCES: Cortese, [112/1003]; Gacek, *IIS*, vol.1 (no.53); Goriawala, 12; Ivanow, *IL*, 36; al-Majdūʿ, pp.140–141; Poonawala, p.86 (no.7); ZA, *Hamāre*, index, no.18.
EDITIONS: Abū Yaʿqūb al-Sijistānī, *Kitāb al-Iftikhār*, ed. M. Ghālib, Beirut, 1980.

[58]

Kitāb al-Iqtiṣār
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974.

Two volumes in one of this well known work on *fiqh*, composed before the *Daʿāʾim* [cat. no.14] and containing valuable information

on the structure and contents of the *Īḍāḥ*, a lost work by the same author. The *Īḍāḥ* was summarised by al-Qāḍī al-Nuʿmān in another work called *Kitāb al-Ikhbār* and the latter was further simplified and made concise for a wider readership with the *Iqtiṣār*. In turn, the contents of the present work was summed up in his *al-Urjūza al-muntakhaba* [cat. no.176]. The first volume is devoted to *ʿibādāt* and the second to *muʿāmalāt*. According to the famous Mamlūk historian al-Maqrīzī (d.845/1442), this work was used for teaching purposes at al-Azhar in 365/975 by ʿAlī b. al-Nuʿmān, son of the author.

Incipit:

الحمد لله بما هو اهله وصلى الله على محمد النبي وعلى آله اما بعد فاني تصفحت الكتب المروية عن اهل البيت صلوات الله عليهم اجمعين ...

(A) Ms. 1175 (ArI, ZA)
COPYIST: unknown.
DATE: 3 Rabīʿ al-awwal 1275/10 October 1858.
DESCRIPTION: 93 leaves (ff.44v–45r blank); 13 lines per page; 170 x 105/120 x 75 mm.; clear black naskhī; headings, punctuation and some annotations in the margins in red; occasional corrections and additions in the margins.

(B) Ms. 1138 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: 107 leaves; 11 lines per page; 167 x 105/120 x 65 mm.; clear black naskhī; title and headings in red; occasional corrections and additions in the margins; badly worm-eaten with some loss of text.

REFERENCES: Fyzee, *CFM*, p.211; Fyzee, *QN*, 5; Gacek, *IIS*, vol.1 (no.54); Ivanow, *IL*, 69; al-Majdūʿ, pp.32–35, 288; Poonawala, p.54 (no.5).
EDITIONS: al-Qāḍī al-Nuʿmān, *Kitāb al-Iqtiṣār,* ed. M.W. Mīrzā, Damascus, 1376/1957.

[59]*

Kitāb al-Maqālīd
Abū Yaʿqūb Isḥāq b. Aḥmad al-Sijistānī (d. ca. 390/999)

The second known extant copy of this major philosophical treatise by one of the most influential early Ismaili thinkers. Possibly the largest among al-Sijistānī's works and like most of his others, it is strongly influenced by Neoplatonism. According to Ḥamīd al-Dīn al-Kirmānī (d. after 411/1020), the composition of *al-Maqālīd* follows chronologically that of *Kitāb al-Nuṣra* which al-Sijistānī wrote in support of Muḥammad b. Aḥmad al-Nasafī (d.332/943), who first masterminded the adaptation of Neoplatonism to Ismailism, against the position of Abū Ḥātim al-Rāzī (d.322/934–35). The work is divided into seventy *iqlīd*s and centres around cosmology. In particular it elaborates on the Word (*kalima*) or Command (*amr*) as intermediary between the Originator (*mubdiʿ*) and the Intellect (*ʿaql*).

Incipit:

فى ذكر المبدع فى عظمة المبدع فى وجود المبدع فى قدرة المبدع فى الاينة فى الربوبية فى الفردانية ...

Ms. 1183 (ArI, ZA)
COPYIST: Muḥammad b. Yaḥyā al-Yamānī.
DATE: 28 Ṣafar 1359/6 April 1940.
DESCRIPTION: 209 leaves; 16 lines per page; 219 x 140/170 x 95 mm.; clear black naskhī; rare corrections in the margins.

REFERENCES: Ivanow, *IL*, 39; al-Majdūʿ, p.297; Poonawala, p.85 (no.1).
STUDIES: I.K. Poonawala, 'al-Sijistānī and his *Kitāb al-Maqālīd*,' in D.P. Little (ed.), *Essays on Islamic Civilization Presented to Niyazi Berkes*, Leiden, 1976, pp.274–283.

[60]*

Kitāb al-Maṣābīḥ fi ithbāt al-imāma
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

This treatise, consisting of two main parts (*maqāla*s) arranged into *maṣābiḥ,* subdivided into *barāhīn,* was written around 404/1013 as part of an effort to convert the Būyid vizier of Iraq, Fakhr al-Mulk (d.407/1016) to Ismailism. The first part of the work deals with theology, the soul, eschatology, *ta'wīl* and prophethood. The second part focuses on matters relating to the imamate, that is, its validity, the necessity for its existence, the infallibility of the imam, etc. The work ends with philosophical and genealogical argumentations ultimately aiming at defending the right of al-Ḥākim to the imamate. The seventh *burhān* in the fifth *miṣbāḥ* of the second *maqāla* contains quotations from Hebrew and Syriac in Arabic script.

Incipit:

الحمد لله بديع الوجود وما حواه ومخترع الازل وما عداه ... اما بعد فانى لما رأيت
سيد العظماء وزين السادة الاجلاء ...

Ms. 1226 (ArI, ZA)
COPYIST: ʿAbd al-ʿAlī b. Fatḥ ʿAlī, of Awrangābād. Written at the time of Abū Muḥammad Najm al-Dīn, mentioned in the colophon.
DATE: 26 Rajab 1272/1 April 1856.
DESCRIPTION: 105 leaves of text, one leaf of notes; 11 lines per page; 193 x 120/120 x 70 mm.; elegant black naskhī on multicoloured paper; headings and grids in red; occasional corrections, additions and annotations in the margins, sometimes in a later hand; diagrams and grids on ff.72v–73r, 76v–78r, 79r, 85v–86r, 101v–104r.

REFERENCES: Cortese, [57/982], [58/907], [59/980]; Gacek, *IIS,* vol.1 (no.55); *GAL, SI,* p.325; Goriawala, 52; al-Majdūʿ, pp.121–123; Poonawala, p.98 (no.7); ZA, *Hamāre,* index, no.31.
EDITION: Ḥamīd al-Dīn al-Kirmānī, *Maṣābīḥ fi ithbāt al-imāma,* ed. M. Ghālib, Beirut, 1389/1969.
EXTRACTS: A. Baumstark, 'Zu den Schriftzitaten al-Kirmānīs,' *Der*

Islam, 20 (1932), pp.308–313; P. Kraus, ‘Hebräische und syrische Zitate in Ismāʿīlitischen Schriften,’ *Der Islam*, 19 (1930), pp.243–263; rep. in P. Kraus, *Alchémie, Katzerei, Apokryphen im frühen Islam*, ed. R. Brague, Hildesheim, 1994, pp.3–23.

[61]

Kitāb al-Najāḥ fī maʿrifat aḥkām al-nikāḥ
Ibrāhīm b. Jīwābhāʾī b. Luqmānjī al-Sayfī (d.1236/1821)

As stated in the introduction, the author began this ork on 1st Rabīʿ al-thānī 1231/29 February 1816 and according to the colophon it was completed on 14 Shawwāl 1232/26 August 1817. Composed partly in Ūdaypūr and partly in Sūrat, at the time of ʿAbd-i ʿAlī Sayf al-Dīn, this work deals mainly with legal matters relating to marriage and is heavily based on the *Daʿāʾim al-Islām* [cat. no.14] by al-Qāḍī al-Nuʿmān of which it is almost a commentary. Beside marriage, the work also deals with *taʾwīl*.

Incipit:

الحمد لله الذى ... خلق لنا من انفسنا ازواجا ... اعلم ايها الاخ البار الرحيم
شكر الله سعيك وسعينا وسدد فى استكمال لبفضائل ...

Ms. 1139 (ArI, ZA)
COPYIST: Ṭayyib ʿAlī b. Ibrāhīmjī, living in Walāsundūr. Written at the time of ʿAbd-i ʿAlī Sayf al-Dīn, mentioned in the colophon.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: 245 leaves; 13 to 14 lines per page; 160 x 120/120 x 80 mm.; black naskhī; very occasional corrections and additions in the margins; diagram on ff.185v; slightly worm-eaten.

REFERENCES: Fyzee, *CFM*, 29; Poonawala, p.215 (no.5).

[62]

Kitāb al-Rawḍa (or ***Kitāb al-Rawḍa fiʾl-ḥikma***)
Abū Tamīm Maʿadd al-Muʿizz li-Dīn Allāh (d.365/975)

A short treatise by the Fāṭimid Imam-caliph consisting of three questions and answers, the first containing a *faṣl*. The first question deals with the creation, the second with the rational soul, and the third with exoteric and esoteric meanings of the power of utterance, speech and voice.

Incipit:

الحمد لله فاعل العلل العالم بما يكون لعمه بالاول ... مسئلة قد اطلقوا على البارى اسم الواحد والاحد ...

Ms. 1285 (ArI, ZA)
COPYIST: unknown.
DATE: 2 Muḥarram 1290/1 March 1873.
DESCRIPTION: ff.1v–6v; 19 lines per page; 245 x 150/170 x 90 mm.; elegant black naskhī; title, headings and colophon in red.

REFERENCES: Gacek, *IIS*, vol.1 (no.56); Ivanow, *IL*, 59; al-Majdūʿ, p.139; Poonawala, pp.68–69 (no.1).

[63]

Kitāb al-Riḍāʿ fi'l-bāṭin
Jaʿfar b. Manṣūr al-Yaman (fl. 4th/10th century)

A work on the allegorical interpretation of basic religious duties, such as prayer, fasting, pilgrimage, etc., this text confirms Jaʿfar b. Manṣūr al-Yaman's status as one of the most authoritative scholars on Ismaili *ta'wīl*. It is subdivided into *qawl*s and ends with an esoteric commentry on Qur'ān XXII:47 (referring to a day as a thousand years) and the Night of Destiny. The work is also informative on the organisation of the early *daʿwa* and its ranks.

Incipit:

الحمد لله الذى ليس كمثله شىء ولا يشبه به احد من خلقه ... القول على معنى الصلوة واوقاتها واعدادها وما تدل عليه الصلوة شريعة شرعها الله لمحمد صلع ...

(A) Ms. 1172 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. Mullā ʿAbd-i ʿAlī *najl* Mullā Afḍal ʿAlī.
DATE: 25 Shaʿbān 1306/26 April 1889.
DESCRIPTION: 82 leaves; 14 lines per page; 195 x130/140 x 100 mm.; clear black naskhī, partly on blue paper; occasional corrections and additions in the margins.

(B) Ms. 1143 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (late 12th/18th century).
DESCRIPTION: 215 pp. (two leaves of annotations); 15 lines per page; 215 x 130/165 x 85 mm.; clear black naskhī; title and one heading in red; corrections and additions in the margins, sometimes in a later hand; crudely repaired throughout.

REFERENCES: Gacek, *IIS*, vol.1 (no.57); Goriawala, 23; Ivanow, *IL*, 20; al-Majdūʿ, pp.138–139; Poonawala, p.73 (no.7); ZA, *Hamāre*, index, no.9.

[64]

Kitāb al-Riyāḍ fi'l-ḥukm bayna al-ṣādayn ṣāḥib al-Iṣlāḥ wa-ṣāḥib al-Nuṣra
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

The *Kitāb al-Riyāḍ* represents the literary outcome of al-Kirmānī's involvement in a doctrinal dispute which had arisen among the most outstanding Ismaili thinkers of the 4th/10th century. In this work, al-Kirmānī responds critically to Abū Yaʿqūb al-Sijistānī's *Kitāb al-Nuṣra* refuting Abū Ḥātim al-Rāzī's *Kitāb al-Iṣlāḥ*, which the latter had written as a way to correct the *Kitāb al-Maḥṣūl* by Muḥammad al-Nasafī (d.332/943). Al-Kirmānī's treatise, divided into 10 *bāb*s and 157 *faṣl*s, deals with issues regarding *tawḥīd*, the First Emanation, individual souls, creation, matter, form, predestination and free will, cycles of revealed law, etc.

Incipit:

الحمد لله رب الاباء والامهات وخالق الحيوان والنبات ... امابعد فان احق امر حرف موحد ...

Ms. 1229 (ArI, ZA)
COPYIST: unknown. Written at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn.
DATE: 26 Ṣafar 1281/30 July 1864.
DESCRIPTION: 91 leaves; 19 lines per page; 210 x 150/145 x 85 mm.; clear black naskhī; headings, quotations and annotations in the margins in red; worm-eaten throughout with some crude repairs but text not affected.

REFERENCES: Gacek, *IIS*, vol.1 (no.58); Goriawala, 55–56; Ivanow, *IL*, 130; Poonawala, p.97 (no.2); ZA, *Hamāre*, index, no.35.
EDITIONS: Ḥamīd al-Dīn al-Kirmānī, *Kitāb al-Riyāḍ fi'l-ḥukm bayna al-ṣādayn ṣāḥib al-Iṣlāḥ wa-ṣāḥib al-Nuṣra*, ed. ʿĀ. Tāmir, Beirut, 1960.
MAIN STUDIES: W. Ivanow, 'An Early Controversy in Ismailism,' in W. Ivanow, *Studies in Early Persian Ismailism*, Leiden, 1948, pp.115–159.

[65]

Kitāb al-Rusūm wa'l-izdiwāj wa'l-tartīb
Abū Muḥammad ʿAbdān al-Ahwāzī (d. ca. 286/899)

A short work on Ismaili *ta'wīl* by one of the earliest known Ismaili thinkers. It starts with the glorification of Divine Unity, creation of the spiritual and physical realms, the esoteric and the exoteric and the way they interrelate. The first part of this short treatise deals with the process of the parting of Unity into the multiplicity of the created world and how creatures interrelate with each other as well as their similarities and differences. It then moves on to the functions of the prophets, the imams and the revealed law. Parallels are drawn between body and spirit, pupil and master, the exoteric and esoteric meanings of the *sharīʿa,* and how the pursuit of its inner meaning leads symbolically to eternal life. This leads eventually to an analogy with an esoteric interpretation of marriage.

Incipit:

الحمد لله الذى جعل فى كل فترة بقايا من اهل العلم ... واعلم الهمك الله الرشد وارشدك للصواب ان اول ما يجب على جميع المرتادين معرفة الله ...

Ms. 1174 (ArI, ZA)
COPYIST: Mayyāl b. Shaykh Ḥasan. Written at the time of Ibrāhīm [Wajīh al-Dīn] Bhā'ī b. Ḥāfiẓ *ma'dhūn* of ʿAbd al-Qādir b. Ḥalāl Khān, both mentioned in the colophon.
DATE: 1167/1753.
DESCRIPTION: one leaf, 93 pp.; nine lines per page; 155 x 110/110 x 70 mm.; clear black naskhī within blue and red frame; title, punctuation and, occasionally, annotations in the margins in red; some corrections in the margins.

REFERENCES: Poonawala, p.33 (no.12); ZA, *Hamāre*, index, no.5.
EXCERPTS: Zāhid ʿAlī, *Hamāre*, pp.548, 615.

[66]

Kitāb al-Ṭahāra wa'l-ṣalāt
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

An introductory manual dealing with the prescriptions of ritual purity, prayers, ablutions and funeral rites according to the Ismaili tradition. This is extensively based on traditions going back to the Imam Jaʿfar al-Ṣādiq.

Incipit:

الحمد لله المحمود بالايه وافضاله الصلوة على رسوله ... قال القاضي النعمان بن محمد قدس الله روحه اما بعد فان اوجب ما ابتدئ بعلمه والعمل به بعد معرفة الله ...

(A) Ms. 1263 (ArI, ZA)
COPYIST: Jiwājī b. Rājbhā'ī b. Karīmjī Qudratī, of Navāngar. Written at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.

DATE: Friday *qabla'l-ẓuhr* 27 Dhu'l-qaʿda 1276/16 June 1860.
DESCRIPTION: 133 leaves (the last loose); 15 lines per page; 230 x 135/165 x 83 mm.; elegant black naskhī within red and black double frame; initial double-page opening with the red outline of a decorative headpiece and ruled in red; colophon with geometric patterns outlined in red; title and headings within bands outlined in red; some corrections, additions and annotations in the margins; worm-eaten throughout with occasional loss of text, fox-marked and soiled.

(B) Ms. 1221 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. Mullā ʿAbd ʿAlī b. Mullā Afḍal ʿAlī.
DATE: Muḥarram 1296/December 1878.
DESCRIPTION: 167 pp. of text (annotations on pp.168, 170); 14 lines per page; 202 x 145/165 x 85 mm.; clear black naskhī, pp.1–13 within red and black frames; title, words, headings and overlinings in red; some corrections, additions and annotations in the margins.

REFERENCES: Cortese, [88/865]; Gacek, *IIS*, vol.1 (no.61); Ivanow, *IL*, 72; Poonawala, p.55 (no.11); Sezgin vol. 1, p.577.

[67]

Kitāb al-Yanbūʿ
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974).
Attributed

The second and, apparently, only extant part of what was originally a two-volume work on jurisprudence. Divided into 28 chapters, it focuses on conduct among people (*muʿāmalāt*) regarding matters of trade, marriage, dealings with the People of the Book, and transactions of various types. The text contains quotations of letters by the Imam-caliph al-Manṣūr (d.341/953). Although commonly attributed to al-Qāḍī al-Nuʿmān, A.A.A. Fyzee disputes such an attribution, arguing that the text belongs to a much later date than the *Daʿāʾim* [cat. no.14] and the *Iqtiṣār* [cat. no.58], both written by the famous *qāḍī*. He also points out that the style of the work is

more in keeping with that of Qudūrī and later authors. This view is disputed by S.T. Lokhandwalla. Poonawala, while also throwing into doubt al-Qāḍī al-Nuʿmān's authorship, agrees nevertheless with S.T. Lokhandwalla in arguing that the *Yanbūʿ* was more likely to have been written by a contemporary of the *qāḍī* as an attempt to translate the theory of Fāṭimid law into practical use.

Incipit:

قال الله تع يا ايها الذين امنوا لا تاكلوا اموالكم بينكم بالباطل ... باب ما يجوز من البيوع وما لا يجوز ...

Ms. 1262 (ArI, ZA)
COPYIST: unknown.
DATE: 21 Jumāda'l-ukhrā 1356/28 August 1937.
DESCRIPTION: ff.1r–165r (165v–169r blank); 16 lines per page; 220 x 135/150 x 85 mm.; clear black naskhī; headings and punctuation in red; very few corrections and additions in the margins.

REFERENCES: Fyzee, *CFM*, pp.210–211; Fyzee, *QN*, 4; Gacek, *IIS*, vol.1 (no.64); Ivanow, *IL*, 67; al-Majdūʿ, p.35; Poonawala, p.54 (no.6); Sezgin, vol.1, p.576. See also: I.K. Poonawala, 'al-Qāḍī al-Nuʿmān and Ismaʿili Jurisprudence,' in Daftary, *MIHT*, p.137 (note 23); A.A.A. Fyzee, *Compendium of Fatimid Law*, Simla, 1969, pp.xxviii–xxix.

[68]

Kitāb al-Zīna
Abū Ḥātim Aḥmad b. Ḥamdān al-Rāzī (d.322/934–35)

Mentioned both in the *Fihrist* of Ibn al-Nadīm (d.385/995) and by Niẓām al-Mulk (d.485/1092) in his *Siyāsat-nāma*, this 'dictionary' of Islamic technical terms starts with a first section consisting of an introduction listing the topics covered in the book. Section two deals with the superiority of the Arabic language and its alphabet; section three is on the divine attributes; section four is on religious and Qur'ānic lexicon; section five has a description of geographical terms. The seventh section is probably the most important and

interesting as it deals with Muslim sects and schools; section eight covers terms relating to religious practices and the pillars of Islam; section nine is on legal lexicon; section ten deals with miscellaneous topics. A. Hamdani suggests a date of composition before 310/922, on the basis of the similarities between al-Rāzī's account on Muslim sects with that of al-Nawbakhtī (d. before 310/922). W. Ivanow instead claims that the work was written early during the time of the Imam-caliph al-Qā'im (322–334/933–946).

Vol. 1 (*al-niṣf al-awwal*)

Incipit:

قال ابو حاتم هذا كتاب فيه معانى اسماء واشتقاقات الفاظ وعبارات عن كلمات عربية ... الحمد لله المفضل على عباده بنعمه السابغة المنعم عليهم بمننه الكاملة ...

(A) Ms. 1270 (ArI, ZA)
COPYIST: Yūsuf ʿAlī b. Myānṣāḥib ʿAbd al-ʿAzīz b. Mullākhānbhā'ī Islāmpūrī.
DATE: 19 Shaʿbān 1314/22 January 1897.
DESCRIPTION: 533 pp.; 14 lines per page; 227 x 140/160 x 80 mm.; clear black naskhī; headings in red; corrections in the margins in a later hand, sometimes in pencil and in red.

(B) Ms. 1290 (ArI, ZA)
COPYIST: unknown.
DATE: 17 Shaʿbān 1364/27 July 1945.
DESCRIPTION: 27 leaves of introduction, 890 pp. (pp.32 a–b, 48 a–b, 52 a–b, 60 a–b, 66 a–b, 70 a–b, 72 a–b–c–d, 74 a–b, 78 a–b, 96 a–b, 112 a–b, 146 a–b, 158 a–b, 208 a–b, 224 a–b, 272 a–b, 288 a–b, 388 a–b, 396 a–b, 456 a–b–c–d, 488 a–b–c–d, 518 a–b522 a–b, 550 a–b, 554 a–b, 578 a–b, 580 a–b, 588 a–b, 590 a–b, 596 a–b, 604 a–b, 642 a–b, 654 a–b, are additional), 59 loose gatherings and three loose leaves altogether; 11 lines per page, plus footnotes on several pages; 230 x 150/160 x 95 mm.; clear black naskhī; numbers indicating footnotes in red; corrections in the margins, sometimes in pencil. This manuscript is clearly a draft copy probably intended for a printed edition of the text.

(C) Ms. 1269 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (late 13th/19th century, early 14th/20th century).
DESCRIPTION: 241 leaves (ff.103r–106v, 109r–112v blank indicating lacunae in the text); 17 lines per page; 242 x 130/165 x 90 mm.; clear black naskhī; headings in the text and in the margins in red; occasional corrections in the margins in a later hand; incomplete at the end. This first half comes to an end in the middle of section seven.

Vol.2 (*al-niṣf al-thānī*)

The second part covers sections seven to ten (see contents above).

Incipit:

الالحاد هو الانحراف عن الشيء والعدول عنه ومنه سمي لحد القبر لانه عدل به عن القصد الى ناحيـة من القبر ...

(D) Ms. 1271 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (late 13th/19th century, early 14th/20th century).
DESCRIPTION: 270 leaves; 17 to 18 lines per page; 259 x 135/170 x 90 mm.; clear black naskhī; headings in red; very rare corrections in the margins.

(E) Ms. 1317 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 592 pp. (37 loose gatherings); 15 lines per page; 225 x 145/145 x 80 mm.; clear black naskhī; title, headings, numbering and overlining in red; corrections and additions in the margins; partly heavily waterstained; incomplete at the end.

REFERENCES: Ivanow, *IL*, 28; al-Majdūʿ, p.294; Poonawala, p.38 (no.1); ZA, *Hamāre*, index, no.6.
EDITIONS: Abū Ḥātim al-Rāzī, *Kitāb al-Zīna fi'l-kalimāt al-islāmiyya al-ʿarabiyya,* ed. Ḥ.F. al-Hamdānī, Cairo, 1956, rep. 1957, 2 parts; ʿAbd

Allāh Sallūm al-Samārrā'ī, *al-Ghulūw wa'l-firaq al-ghāliya fi'l-ḥaḍāra al-islāmiyya*, Baghdad, 1972, reps.19– -, 1988, pp.225–312.
MAIN STUDIES: A. Hamdani, 'Kitāb az-zīnat of Abū Ḥātim ar-Rāzī,' *Actes du XXIe Congrès International des Orientalistes*, Paris, 1949, pp.291–294; G. Vajda, 'Les lettres et les sons de la langue arabe d'après Abū Ḥātim al-Rāzī,' *Arabica*, 8 (1961), pp.113–130.

[69]*

Lubb al-lubāb wa-nūr al-albāb
'Abd-i 'Alī b. Jīwābhā'ī 'Imād al-Dīn Shāhjahānpūrī (d.1271/1854)

A collection of poems dealing with several doctrinal aspects such as the Unity of God, cosmic emanations, the material world, angelology, imamate, cycles of revelation and concealment, the hereafter, etc.

Incipit:

الحمد لله العظيم جدا / من حيث يعلو ان يحد حدا
ليس الى ادراكه سبيل / ولا على تحصيله دليل

(A) Ms. 1182 (ArI, ZA)
COPYIST: unknown.
DATE: 19 Shawwāl 1274/1 June 1858.
DESCRIPTION: one flyleaf, 110 leaves, plus one attached folded leaf with a diagram; 13 couplets per page; 200 x 130/125 x 80 mm.; clear black naskhī on blue paper, within red and blue double frame; decorative headpiece on the opening page; headings and quotations in red; corrections, additions and annotations in the margins.

(B) Ms. 1268 (ArI, ZA)
COPYIST: Aḥmad 'Alī b. Mullā Faḍl 'Alī b. Mullā Rajab 'Alī b. Jiwābhā'ī *najl* Miyānṣāḥib Luqmānjī Ūdaypūrī. Written for Bhā'ī Mullā Rajab b. Jiwā Hibat Allāhjī b. Mullā Jiwābhā'ī. Written at the time of 'Abd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 27 Jumāda'l-ākhir 1282/16 November 1865.

DESCRIPTION: 120 leaves; 12 couplets per page; 195 x 135/115 x 80 mm.; clear black naskhī; headings and quotations in red; corrections, additions and annotations in the margins.

REFERENCES: Cortese, [95/926]; Goriawala, 156; Poonawala, p.221 (no.1); ZA, *Hamāre*, index, no.72.

[70]

Lubb al-maʿārif
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

A work belonging to the Yemeni Ṭayyibī tradition consisting of seven questions and answers, originally asked by Muḥammad b. Aḥmad al-Ḥadhīfī to an Ismaili dignitary, who, in turn asked the help of ʿAlī b. Muḥammad b. al-Walīd in order to answer them. The questions deal with the *qāʾim* and the *sharīʿa* during his time; matter and form and their origin from the intellect; esoteric interpretations of the verse of the Qurʾān LIV:7 (ʻthey will come forth, from their graves as though they were locusts scattered about'); comments on sayings of the Fāṭimid Imam-caliph al-Muʿizz on the transient nature of heaven and earth, and of the Fāṭimid Imam-caliph al-Mustanṣir on the role of the *qāʾim* as the seventh *nāṭiq*; imamate and the ranks of the *daʿwa* at the time of composition of the work; comments on parts of well known works like *Asās al-taʾwīl* [cat. no.11] by al-Qāḍī al-Nuʿmān and *Rāḥat al-ʿaql* [cat. no.115] by Ḥamīd al-Dīn al-Kirmānī concerning prophethood.

Incipit:

الحمد لله مورى قبس الحق بائمة الاعصار المنقذ بولائهم من الهلاك والدمار ...
امابعد ايها الاخ السعيد اسعدك الله مبدأك ...

Ms. 1200 (ArI, ZA)
COPYIST: unknown.
DATE: ca. 1267/1850.
DESCRIPTION: 33 leaves; 12 lines per page; 205 x 130/140 x 70 mm.; clear black naskhī on faded blue paper; *basmala*, headings and punctuation in red; very rare corrections, additions and annotations

in the margins, some in a later hand.

REFERENCES: Gacek, *IIS*, vol.1 (no.68); Goriawala, 101 (no.ii); Ivanow, *IL*, 245; al-Majdūʿ, pp.244–246; Poonawala, p.158 (no.4).

[71]

Lumaʿ al-anwār wa-nubadh al-asrār fī īḍāḥ maqām al-aʾimma al-aṭhār najl Ḥamal b. Qaydhār
Muḥammad b. Ṭāhir b. Ibrāhīm al-Ḥārithī (d.584/1188)

A short treatise defending the continuation of the imamate in the line of the Biblical Ismāʿīl. In the work, the argument is sustained through extensive quotations from poetry.

Incipit:

الحمد لله مختصر خلاصة اوليائه بسرار الحكم ... اما بعد ايها الاخ الشقيق البار والخل ...

Ms. 1309 (ArI, ZA)
COPYIST: ʿAbd al-Qādir. Written at the time of Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: n. d. (first quarter of 14th/20th century).
DESCRIPTION: 29 leaves; 20 to 21 lines per page; 183 x 115/115 x 60 mm.; clear small black naskhī on blue paper; headings, quotations and punctuation in red.

REFERENCES: Ivanow, *IL*, 211; al-Majdūʿ, p.204; Poonawala, p.149 (no.6).

[72]

Maʿāṣim al-hudā wa'l-iṣāba fī tafḍīl ʿAlī ʿalā al-ṣaḥāba
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

Vol. 2 (*al-juzʾ al-thānī*)

The second part of a refutation of *Kitāb al-ʿUthmāniyya* by Abū ʿUthmān ʿAmr b. Bahr al-Jāḥiẓ (d.255/869). In this work al-Kirmānī defends the Fāṭimid claims to the imamate against the ʿAbbāsid pretensions to the leadership of the Muslim community. The central argument revolves around the proof of ʿAlī's superiority over ʿUmar and ʿUthmān. Consistently with other extant manuscript copies of this work, the first part of the treatise is missing here. Part two starts with section 31 (of a total 64) of the third chapter, on the superiority of ʿAlī over the Prophet's companions. Chapter four, in 16 sections, deals with the qualities of ʿAlī and Abū Bakr. Chapter five focuses on ʿAlī's rights to the imamate and his appointment as Muḥammad's successor.

Incipit:

الفصل الحادى والثلثون من كتاب معاصم الهدى فيما اختص به على عليه السلام وتفرد به من الشرف والفضل لكونه مؤيدا بدعاء النبى صلى الله عليه ... نقول لما جعل الله تعالى دعاء انبيائه عليهم السلام ...

Ms. 1232 (ArI, ZA)
COPYIST: Faḍl ʿAlī *walad* Mullā Muḥsin ʿAlī.
DATE: Friday Rabiʿ al-thānī 1291/May 1874.
DESCRIPTION: 3 leaves (one blank), 234 pp., 2 leaves; 13 lines per page; 234 x 145/175 x 110 mm.; clear black naskhī; title and headings in red; marginal annotations and corrections, occasionally in a later hand.

REFERENCES: Cortese, [56/866]; Gacek, *IIS*, vol.1 (no.69); *GAL*, *SI*, p.325; Goriawala, 51; Ivanow, *IL*, 126; al-Majdūʿ, pp.95–96, Poonawala, p.98 (no.8): ZA, *Hamāre*, index, no.33.

[73]

Mabāsim al-bishārāt bi'l-imām al-Ḥākim bi-Amr Allāh
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

Written in 405–6/1014–15, this work deals with the imamate of al-Ḥākim, here portrayed as a messianic figure. Emphasis is also placed on the importance of following both the outer and inner dimensions of the law. Significantly, the treatise presents a comment on the precarious state in which al-Kirmānī found the *daʿwa* upon his arrival in Cairo. This is part of a collection of 13 short treatises by, or attributed to, al-Kirmānī.

Incipit:

الحمد لله رب الارباب ومالك يوم الحسان الذى جعل السماء سقفا محفوظا وما بينها وبين الارضين ... اما بعد فانى لما وردت الحضرة النبوية ...

(A) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: Wednesday 28 Ṣafar 1267/1 January 1851.
DESCRIPTION: pp.180–215; 17 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; title and headings in red; marginal annotations and corrections, many in a later hand; loss of text on p.214 due to corrosive ink.

(B) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.120r–140v; 15 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; title and headings in red; some marginal annotations and corrections.

REFERENCES: Cortese, [65/1032 (no.9)], [66/958]; Gacek, *IIS*, vol.1 (no.71); Goriawala, 59 (no.ix); Ivanow, *IL*, 141; al-Majdūʿ, p.147; Poonawala, p.100 (no.20).
EDITION AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.113–133. It was also edited by M. Kāmil Ḥusayn in *Ṭāʾifat al-Durūz, taʾrīkhu-hā wa-ʿaqāʾidu-hā*, Cairo, 1962, pp.55–74. For an English summary of this treatise see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.45–54.

[74]

***Mafātīḥ al-niʿma* (or *Mafātīḥ al-kunūz*)**
Ḥātim b. Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.596/1199)

A lengthy collection of answers, arranged in *faṣl*s, to questions relating to the beginning and end of the period of revelation, the belief of a group (*Ahl al-maqāla*) tracing the genealogy of al-Mahdī from al-Ḥasan b. ʿAlī b. Abī Ṭālib, the status of Jaʿfar al-Ṣādiq and some of his sayings. Other answers address the concept of *tawḥīd* as expressed by ʿAlī, disquisitions on the intellect, comments on quotes from the prayers of al-Muʾayyad fi'l-Dīn al-Shīrāzī, the relationship between *nabī* and *waṣī,* and the refutation of those who place the *waṣī* above the *nabī*. It also deals with the status of the *Ahl al-bayt* and reports the tradition of Muḥammad al-Bāqir stating to his *bāb* Jābir b. Zayd that Fāṭima did not give birth to al-Ḥasan and al-Ḥusayn like other women, but that one was born out of her right side and the other out of her left side. It continues with a discussion on the nature of paradise; the esoteric meaning of groups of numbers of tens, hundreds and thousands; cosmology; the events taking place during the cycle of revelation; the esoteric meaning of the 12 constellations; an explanation of a quote from the Imam-caliph al-Muʿizz, as well as commentaries on other statements from various sources. The present manuscript is one of the oldest in circulation for this work in particular.

Begins:

... وكما علم يعلم وما تحت الشمس شيء بجديد واستمر الامر ... فصل ايها الاخ انار الله بصيرتك ...

Ms. 1320 (ArI, ZA)
COPYIST: Ḥāfiẓ b. Aḥmad. Written at the time of Ibrāhīm al-Shaykh ʿAbd al-Qādir, mentioned in the colophon.
DATE: Tuesday 12 Jumāda'l-awwal 1161/9 May 1748.
DESCRIPTION: 216 leaves; 11 lines per page; 197 x 135/150 x 90 mm.; clear black naskhī; some headings and occasional punctuation in red; corrections, additions and annotations in the margins; severely worm-eaten throughout, text affected but overall legible.

REFERENCES: Goriawala, 90; Ivanow, *IL*, 219–220; al-Majdūʿ, pp.271–273; Poonawala, pp.152–153 (no.4).

[75]

al-Majālis al-ʿāshūriyya
Anon.

A collection of eight sermons delivered during the month of Muḥarram, written during the time of the 43rd *dāʿī* ʿAbd al-Qādir Najm al-Dīn (d.1232/1817). Their content focuses on the praise of ʿAlī and Fāṭima as well as the martyrdom of al-Ḥusayn. Both Poonawala and Goriawala state that the total number of sermons forming this compendium is nine.

Incipit:

الحمد لله الذى اختص آل محمد بالكلمة ... وملكهم الدين والدنيا وجعلهم صابرين على حق العرفان ...

Ms. 1278 (ArI, ZA)
COPYIST: Naẓar ʿAlī b. Shams al-Dīn, of Ūjjayn. Written at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 27 Dhu'l-qaʿda 1295/21 November 1878.
DESCRIPTION: 152 leaves(ff.13r, 27r, 46v–47r, 64v–65r, 108r, 129r blank); 13 lines per page; 250 x 145/160 x 85 mm.; clear black naskhī; corrections, additions and annotations in the margins, sometimes in a later hand.

REFERENCES: Cortese, [144/891]; Gacek, *IIS*, vol.1 (no.75); Goriawala, 170; Poonawala, p.335 (no.139).

[76]

al-Majālis al-Mu'ayyadiyya
al-Mu'ayyad fi'l-Dīn Abū Naṣr Hibat Allāh b. Mūsā al-Salmānī al-Shīrāzī (d.470/1077)

Volumes one, two, four, five and six out of eight volumes, each containing a hundred lectures delivered by al-Muʾayyad during the *majālis al-ḥikma* at the Dār al-ʿIlm in Cairo. Themes covered in the sermons include ethics, theology, philosophy, *taʾwīl* and eschatology. There is no systematic arrangement of the *majālis*, but a classified summary of them can be found in the *Jāmiʿ al-ḥaqāʾiq* [cat. no.42] by Ḥātim al-Ḥāmidī. The work also includes heterogeneous material like the correspondence between the author and Abu'l-ʿAlāʿ al-Maʿarrī on vegetarianism as well as a refutation of *Kitāb al-Zumurrud* by the Muʿtazilite Ibn al-Rāwandī (fl.3rd/9th century).

Vol.1 (*al-miʾa al-ūlā*)

Incipit:

الحمد لله الذى نظم بين الانسان والبهائم ان خلقهما من طين ثم جعل نسلهما من ماء مهين ...

(A) Ms. 1239 (ArI, ZA)
COPYIST: unknown.
DATE: 1 Shawwāl 1256/25 November 1840.
DESCRIPTION: one flyleaf, 407 leaves of text (ff.291v–292r blank), 2 leaves of index; 15 lines per page; 230 x 120/160 x 80 mm.; elegant black naskhī within black and red double frame; title and headings in red; corrections, additions and annotations in the margins, sometimes in a later hand; slightly worm-eaten.

(B) Ms. 1237 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭānʿalī].
DATE: n.d. (late 1930s).
DESCRIPTION: 162 numbered pp. (21 loose gatherings); 18 lines per page; 235 x 145/165 x 90 mm.; clear black naskhī; 21 loose gatherings. This copy ends with *majlis* 25.

Vol.2 (*al-miʾa al-thāniya*)

Incipit:

الحمد لله الذی مناهل فضله لذة للشاربین وحمی جوده مباح الطالبین حافظ عباده بملائكته یقول ...

(C) Ms. 1214 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsinʿalī b. Murād ʿAlī b. Mullā Faḍl ʿAlī b. Mullā Murād ʿAlī. Written in Ḥaydarābād.
DATE: 1 Dhu'l-ḥijja 1317/1 April 1900.
DESCRIPTION: 360 leaves; 13 lines per page; 210 x 130/135 x 80 mm.; clear black naskhī; some corrections, additions and annotations in the margins.

Vol.4 (*al-miʾa al-rābiʿa*)

Incipit:

الحمد لله الذی له من مختلفات الالسن التسبیح والتهلیل ...

(D) Ms. 1161 (ArI, ZA)
COPYIST: unknown.
DATE: 18 Rabīʿ al-ākhir 1294/1 May 1877.
DESCRIPTION: 213 leaves; 18 lines per page; 245 x 140/175 x 95 mm.; clear black naskhī; title and headings in red; corrections, additions and annotations in the margins.

Vol.5 (*al-miʾa al-khāmisa*)

Incipit:

الحمد لله الذی لا تعلق باولیاء دینه النقائص بل بكمالهم تكمل النفوس النواقص ...

(E) Ms. 1241 (ArI, ZA)
COPYIST: ʿAbd al-Ḥusayn b. Mullā Chāndkhān. Written in Pāṭan near Islāmpūr.
DATE: The afternoon of 11 Muḥarram 1318/10 May 1900.
DESCRIPTION: 147 leaves; 17 lines per page; 213 x 133/140 x 90

mm.; clear black naskhī; title and headings in red; corrections, additions and annotations in the margins, occasionally in a later hand.

Vol.6 (*al-miʾa al-sādisa*)

Incipit:

الحمد لله الذى جعل نفوس اولياء دينه عليهم افضل السلام عناصر النفوس الكرام بازاء العناصر للاجسام …

(F) Ms. 1187 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (late 13th/19th century).
DESCRIPTION: 92 leaves; 18 lines per page; 215 x 135/145 x 85 mm.; clear black naskhī; title and headings in red; corrections, additions and annotations in the margins, often in a later hand.

REFERENCES: Cortese, [105/871], [106/902], [107/973], [108/922]; Gacek, *IIS*, vol.1 (no.77 A–D, H–N); *GAL*, *SI*, p.326; Goriawala, 67, 69–71; Poonawala, pp.106–107 (no.1); ZA, *Hamāre*, index, no.41.
EDITIONS: al-Mu'ayyad fi'l-Dīn al-Shīrāzī, *al-Majālis al-Muʾayyadiyya,* ed. M. Ghālib, *al-Miʾa al-ūlā*, Beirut, 1974, and *al-Miʾa al-thālitha*, Beirut, 1984. Also edited by Ḥātim Ḥamīd al-Dīn, vol.1, Bombay, 1395/1975, and vol.2, Oxford, 1407/1986. An abridged version of vol.1 of the *Majālis* by Ḥātim b. Ibrāhīm al-Ḥāmidī was published in Cairo in 1975 by M. ʿAbd al-Qādir ʿAbd al-Nāṣir.
TRANSLATIONS: A small English selection in J. Muscati and Kh. Moulvi Bahadur, *Life and Lectures of the Grand Missionary al-Muʾayyad-fid-dīn al-Shīrāzī,* Karachi, 1950 (rep.Toronto, 1984), pp.78–183.

[77]

al-Majālis al-Mustanṣiriyya
Abu'l-Qāsim ʿAbd al-Ḥākim b. Wahb b. ʿAbd al-Raḥmān al-Malījī (fl.5th/11th century)

Thirty-five sermons of the Imam-caliph al-Mustanṣir, probably delivered in the year 451/1059, concerning rituals, ethics and personal conduct. Each *majlis* begins and ends with a laudatory formula and consists of an advice with an explanation on a given issue. This is supported by Qurʾānic quotations and comments of the imam on the subject addressed in the sermon. The collection of these *majālis* has been, over time, ascribed to a number of well known Ismaili authors but it was S.M. Stern who eventually proved conclusively al-Malījī as the compiler.

Incipit:

الحمد لله المتوحد بالجبروت والكبرياء المتفرد بالملكوت والبقاء المتحمد الى خلقه بسوابغ النعماء ...

Ms. 1156 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī b. Murād ʿAlī b. Mullā Faḍl ʿAlī.
DATE: 28 Shaʿbān 1316/10 January 1899.
DESCRIPTION: one leaf, 243 pp., 2 leaves of annotations; 9 to 14 lines per page; 200 x 120/130 x 70 mm.; clear black naskhī; several corrections, additions and annotations in the margins in a later hand, p.207 inserted.

REFERENCES: Cortese, [67/956]; Gacek, *IIS*, vol.1 (no.79); Goriawala, 74–5; Ivanow, *IL*, 163; al-Majdūʿ, pp.136–137; Poonawala, pp.319–320 (no.29); ZA, *Hamāre*, index, no.43. See S.M. Stern, 'Cairo as the Centre of the Ismaili Movement,' *Colloque international sur l'histoire du Caire*, Cairo, 1972, pp.437–450, rep. in *Studies in Early Ismāʿīlism*, Jerusalem-Leiden, 1983, pp.234–256.
EDITIONS: Thiqat al-Imām ʿAlam al-Islām, *al-Majālis al-Mustanṣiriyya*, ed. M. Kāmil Ḥusayn, Cairo, 1947; [Abu'l-Qāsim al-Malījī], *al-Majālis al-Mustanṣiriyya*, ed. Muḥammad Zaynham and Muḥammad ʿAzab, Cairo, 1413/1992.

[78]

Majālis al-nuṣḥ wa'l-bayān (majālis 101–140)
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

This is the most widely available extant section of this set of sermons. Themes covered include cosmology and eschatology, prayers and invocations, the recitation of the Qurʾān and its esoteric interpretation.

Incipit:

الحمد لله الذى وجلت قلوب العارفين من مخافته وعجزت عقول الواصفين عن تعاطى صفته ...

Ms.1260 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 229 leaves; 13 lines per page; 245 x 160/180 x 105 mm.; clear black naskhī; rare corrections, additions and annotations in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (80); Goriawala, 103; al-Majdūʿ, p.140; Poonawala, p.160 (no.18).

[79]

al-Majālis al-Sayfiyya
Ibrāhīm b. Jīwābhāʾī b. Luqmānjī al-Sayfī (d.1236/1821)

On the basis of information provided in the colophon of this manuscript, the author completed the writing of his 24 sermons on 12 Jumāda'l-ūlā 1231/9 April 1816, during the time of the 43rd *dāʿī muṭlaq* ʿAbd-i ʿAlī Sayf al-Dīn. The *majālis* cover miscellaneous topics relating to Ismaili *ḥaqāʾiq* although their importance rests mainly on the fact that information is given in them on the curriculum and learning methods of a number of distinguished Dāʾūdī Bohra personalities. One of those dealt with here in some depth is the 38th *dāʿī* Ismāʿīl Badr al-Dīn (d.1150/1737). Also very significant here is a quote from a saying of the 42nd *dāʿī* Yūsuf Najm al-Dīn (d.1213/1798) where he highlights the *Rasāʾil* of the Ikhwān al-Ṣafāʾ, *Rāḥat al-ʿaql* [cat. no.115] by al-Kirmānī, *Daʿāʾim al-Islām* [cat. no.14] by al-Qāḍī al-Nuʿmān and *al-Majālis al-Muʾayyadiyya* [cat. no.76] by al-Muʾayyad fi'l-Dīn al-Shīrāzī as the quintessential

literature on which the intellectual foundation of the *daʿwa* rests. This manuscript, possibly a holograph copy, was copied during the author's lifetime.

Incipit:

الحمد لله حمدا كاملا والشكر له شكرا شاملا ... اما بعد فيقول لبسيفى إن الله عزوجل واحد لا شريك له ...

Ms. 1274 (ArI, ZA)
COPYIST: Shaykh ʿAlī b. Dāʾūd. Written in Yemen at the time of Muḥammad ʿIzz al-Dīn, mentioned in the colophon.
DATE: Ramaḍān 1235/June 1820.
DESCRIPTION: one flyleaf, 213 leaves (f.153b blank); 15 lines per page; 205 x 145/140 x 90 mm.; clear black naskhī; title, headings and quotations in red; additions, corrections and annotations in the margins.

REFERENCES: Poonawala, p.214 (no.1).
STUDIES: A.A.A. Fyzee, 'The study of the literature of the Fatimid *daʿwa*,' in G. Makdisi (ed.), *Arabic and Islamic Studies in Honor of Hamilton A.R. Gibb*, Leiden, 1965, pp.232–249 (245–246).

[80]

***al-Majālis al-sittūn* (or *Majālis Sayyid-nā Abi'l-Barakāt*)**
Abu'l-Barakāt b. Bishr al-Ḥalabī (fl. 6th/12th century)

Sixty sermons, also known as *Majālis al-ḥikma,* by Abu'l-Barakāt who held the rank of *bāb* during the rule of the Imam-caliph al-Āmir (495–524/1101–1130). Most sermons are intended as admonition and advice, ending with a story pertinent to the subject of the sermon. Themes dealt with include speculations on the soul of the foetus and the soul in general; the meaning of the *shahāda*; interpretations of the story of Adam and Eve, short biographies of the prophets; questions and answers on the unity of God as well as the difference between science and knowledge, body and spirit, reward and punishment in the afterlife.

Incipit:

الحمد لله عالم اسرار خلقه فلا يخفى عليه شيء في الارض ولا في السماء وحافظ نظام حقه ...

(A) Ms. 1284 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī b. Ḥusayn. Written at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 24 Shawwāl 1300/27 August 1883.
DESCRIPTION: 196 leaves; 13 lines per page; 185 x 140/140 x 110 mm.; black naskhī; some additions corrections and annotations in the margins, occasionally in a later hand.

(B) Ms. 1238 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭānʿalī]. Written in Ḥaydarābād.
DATE: 17 Rabīʿ al-thānī 1358/5 June 1939.
DESCRIPTION: 493 pp. (31 loose gatherings); 15 lines per page; 230 x 145/140 x 90 mm.; clear black naskhī.

REFERENCES: Ivanow, *IL*, 184; al-Majdūʿ, pp.263–265; Poonawala, p.128 (no.1).

[81]

al-Majālis wa'l-musāyarāt wa'l-mawāqif wa'l-tawqīʿāt ʿan al-imām al-Muʿizz li-Dīn Allāh wa-ʿan ābāʾi-hi
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

A collection of lectures and sermons relating to the North African phase in the history of Ismailism containing, among other things, anecdotes and information on the lives of the Fāṭimid Imam-caliphs al-Mahdī, al-Qāʾim, al-Manṣūr and al-Muʿizz. It includes extracts of conversations between the author and al-Muʿizz, and it can be regarded as one of the most valuable and authoritative primary sources for the early history of Fāṭimid Ismailism.

Vol.1 (*al-jild al-awwal – juzʾ 1–10*)

Incipit:

الحمد لله الذى اكرمنا بولاية اوليائه وفضلنا بامامة الائمة من اهل بيت نبيه …
اما بعد فانا لما اثرنا ما اثرناه من الفضائل والحكمة والعلم والمعرفة …

(A) Ms. 1162 (ArI, ZA)
COPYIST: Mullā Muḥammad Ḥusayn b. [?]. Written at the time of ʿAbd al-Ṭayyib Zakī al-Dīn, mentioned in the colophon.
DATE: 1198/1783.
DESCRIPTION: one leaf, 256 pp., one leaf (a later leaf inserted between pp.59 and 60);15 to 18 lines per page; 245 x145/200 x 110 mm.; clear bold black naskhī; headings in red; corrections, additions and annotations in the margins; badly worm-eaten at the beginning.

Vol.2 (*al-jild al-thānī – juzʾ 11–28*)

Incipit:

قال القاضى النعمن بن محمد سمعت الامام المعز لدين الله صلوات الله عليه يوما وقد قرب عيد الاضحى وسأل …

(B) Ms. 1184 (ArI, ZA)
COPYIST: Tājkhān b. Bābūjī b. Ādamjī, of Ūjjayn.
DATE: 5 Ṣaʿbān (sic) n.y. (late 12th/18th century).
DESCRIPTION: 246 leaves; 11 to 16 lines per page; 205 x 110/150 x 80 mm.; black naskhī; title, headings and punctuation in red; corrections, additions and annotations in the margins; very worm-eaten, crudely repaired and cropped.

REFERENCES: Cortese, [79/1006], [80/1007]; Gacek, *IIS*, vol.1 (no.83); *GAL, SI*, p.325; Goriawala, 35; Ivanow, *IL*, 79; al-Majdūʿ, pp.52–53; Poonawala, p.61 (no.23); ZA, *Hamāre*, index, no.22.
EDITIONS: al-Qāḍī al-Nuʿmān, *Kitāb al-Majālis wa'l-musāyarāt,* ed. Ḥ. al-Fāqī, I. Shabbūḥ, M. al-Yaʿlāwī, Tunis, 1978; 2nd ed., Beirut, 1997.

[82]

[Majlis] min majālis Mawlā-nā ʿIzz al-Dīn
Anon.

One of the sermons probably delivered by Muḥammad ʿIzz al-Dīn b. Shaykh Jīwanjī Aurangābādī, the 44th Dāʾūdī *dāʿī muṭlaq*. It is a summary of the Biblical story of Abraham and Sara.

Begins:

... من مجالس مولانا عز الدين قس ثم ان ابراهيم عليه السلام قام بالابر واقام شريعة جديدة ...

Ms.1102 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first quarter of the 13th/19th century).
DESCRIPTION: ff.27r–28r (ff.28v–30r blank); 23 lines per page; 225 x 135/170 x 95 mm.; black naskhī; worm-eaten throughout with minor loss of text.

[83]

[Majmūʿa]
Various authors

A compendium of short notes and extracts from literature belonging to the Fāṭimid and Ṭayyibī traditions. The texts consist of: (1) Invocations of the names of the Yemeni/Indian Dāʾūdī *dāʿī*s down to the 50th, ʿAbd Allāh Badr al-Dīn (d.1333/1915) (pp.295–297). Interestingly, the list begins by naming the imams in the Mustaʿlian line who succeeded one another, prior to the appointment as *dāʿī* of al-Dhuʾayb b. Mūsā (d.546/1151) in Yemen, that is, during the period of *satr* following the concealment of al-Ṭayyib in 524/1130. Their names are given as al-Khaṭṭāb, ʿAlī, Muḥammad and Aḥmad. (2) Prayers and poems in honour of the *dāʿī* Ṭāhir Sayf al-Dīn (pp.297–300). (3) Extracts from *al-Anwār al-laṭīfa* [cat. no.7] by Muḥammad al-Ḥārithī (pp.301–302). (4) A paragraph from *al-Shumūs al-zāhira* [cat. no.154] by Ḥātim al-

Ḥāmidī (p.302). (5) Part of *al-Risāla al-Ḥātimiyya* [cat. no.118] also by al-Ḥāmidī (pp.302–306). (6) Brief excerpt from *Ta'wīl al-daʿā'im* [cat. no.165] by al-Qāḍī al-Nuʿmān (p.306). (7) A table of numerical and cosmological correspondences with the hierarchy and line of succession of the Ṭayyibī *dāʿī*s (pp.307–308). (8) Quotes from *Mawsim-i bahār* by Muḥammad ʿAlī Rāmpūrī (pp.308–313). (9) Parts of *Murād al-mustarshidīn* (pp.313–315). (10) A question posed by a Jaʿfar Muḥammad b. ʿAlī regarding marriage (pp.315–316). (11) A list of names of those who married the sons and the daughters of the 47th and 48th *dāʿī*s, respectively, Najm al-Dīn and Ḥusām al-Dīn (pp.316–317). (12) A long extract from *al-Risāla al-Waḍīya fī īḍāḥ al-naṣṣ* by the 47th *dāʿī* ʿAbd al-Qādir Najm al-Dīn, dealing with the controversy revolving around his own succession to Muḥammad Badr al-Dīn (pp.318–27). (13) Parts from *Asās al-ta'wīl* [cat. no.11] by al-Qāḍī al-Nuʿmān, references to al-Mu'ayyad, to Amīnjī b. Jalāl, sayings of the *dāʿī*s, etc. (pp.327–335). (14) *Al-Sulaymāniyya*, a piece on the Sulaymāniyya branch, containing references to the Ikhwān al-Ṣafā' and *Muntazaʿ fi'l-akhbār* [cat. no.107] by Quṭb al-Dīn Burhānpūrī (pp.335–349). (15) A poem written by ʿImād al-Dīn (probably ʿAbd-i ʿAlī Shāhjahānpūrī, d.1271/1854) for the 46th *dāʿī* Muḥammad Badr al-Dīn, in Gujarati (pp.350–353). (16) Excerpts of a poem refuting the Sulaymāniyya branch with a paragraph extracted from an anti-Sulaymāniyya treatise entitled *al-Zakīya fī ibṭāl daʿwā firqat al-ghulāt al-Sulaymāniyya* (pp.355–357). (17) A poem extracted from *al-Sīra al-Mu'ayyadiyya* [cat. no.156] (pp.358–360).

Incipit:

الهم ومن سلف من دعاة حقك الكرام وحججك على خلقك العظام الذين حرسوا لينك النظام ...

Ms. 1305 (ArI, ZA)
COPYIST: [Muḥī al-Dīn].
DATE: n.d. [c.a.1350/1931].
DESCRIPTION: pp.295–360 (p.323 blank); 14 lines per page; 222 x 140/145 x 70 mm.; black naskhī; headings in red; additions, corrections and annotations in the margins.

REFERENCES: For (8) *Mawsim-i bahār*, by Muḥammad ʿAlī Rāmpūrī, see Poonawala, p.229 (no.1). For (12) *al-Risāla al-Waḍīya fī īḍāḥ al-naṣṣ*, by the 47th *dāʿī* ʿAbd al-Qādir Najm al-Dīn, see Poonawala, pp.224–225 (no.3). For (16) *al-Zakīya fī ibṭāl daʿwā firqat al-ghulāt al-Sulaymāniyya*, see Poonawala, p.333 (no.119).

[84]

[Majmūʿa]
Anon.

A collection of scattered extracts, short notes, prayers and diagrams. The lengthiest texts, most of them of an occult nature, consist of oaths and invocations, some containing references to Iblīs. One oath is given in the name of the Biblical prophets down to Muḥammad. In another, it is given in the names of a Maymūn Zannakī, a Maymūn Nū(bī?) and a Maymūn b. Maymūn al-Hindī, the latter addressed as 'lord of the time' (*sāḥib–i awān*) (ff.155v–159r). The remaining texts, also largely to do with magic, are fragmentary and mainly in Persian. They are interspersed with diagrams, containing numbers and letters, of differing shapes and sizes (ff.159v–164v). The collection ends with what appears to be a legal opinion on matters of marriage and divorce (ff.233r–239r), and more scattered notes (ff.241v–244v).

Incipits:

(١) عزمت عليكم يا اصحاب السحر والوسواس واصحاب السروالخواص …

(٢) عزمت عليكم واقسمت لكم يا معشر الجن والارواح …

(٣) اللهم صل على سيدنا محمد … بعد دكل معلوم لك ناد عليا يا الله …

(٤) … بحق عهد المأخوذ عليكم الانقياد فيما امرتكم به العزيز المعتز فى عزعزه …

(٥) مانقول فى رجل اقر على نفسه بالزنى فرفع عنه الحد وهو صحيح …

Ms. 1312 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).

DESCRIPTION: ff.155v–244v (ff.165r–232v; 239v–241r; 242r; 243r blank); 7 lines per page and varying; 205 x 125/approx. 140 x 80 mm.; black naskhī in different hands.

[85]

Majmūʿ al-masāʾil fiʾl-ḥaqāʾiq
Anon.

A compendium of several collections of *masāʾil*. The first group, entitled *al-Masāʾil al-thālathata ʿashar* (sic) *fiʾl-ḥaqāʾiq* (ff.1v–20r) is followed by another cluster of five *masāʾil* (ff.20r–24v). It follows *Masāʾil fiʾl-ḥaqāʾiq wa-jawābātu-hā wa-hiya thamāniya masāʾil min kitāb al-Anwār al-laṭīfa* (ff.25v–39r), followed in turn by *ʿAshara masāʾil wa-jawābātu-hā* (ff.39r–54r), *ʿIshrūn masāʾil* (sic) (ff.54r–64v), *Sabʿa masāʾil* (ff.64v–73r), *Sādis ʿashar* (sic) *masʾala* (ff.73r–83r), *Sabʿa masāʾil* (ff.83r–88v), *Thalatha ʿasharata* (sic) *masʾala* (ff.88v–97v), *Sitta wa-ʿishrīn masʾala* (ff.97v–117r), *ʿAsharata masāʾil* (ff.117r–125v), *Tisʿata wa-thalathīn* (sic) *masāʾil* (sic) (ff.126r–152v), and finally *Sitta masāʾil* (ff.152v–158v). In keeping with the genre, these *masāʾil* deal with issues of creation, spiritual and physical worlds, nature, creation of Adam, the hereafter, *maʿād*, the advent of the *qāʾim*, etc. Part of them are extracted from *al-Anwār al-laṭīfa* [cat. no.7], an important work on *ḥaqāʾiq* by Muḥammad b. Ṭāhir b. Ibrāhīm al-Ḥārithī. After two leaves of index, the manuscript ends with a question and answer extracted from a *Kitāb al-Jawhar al-shafāf*.

Incipit:

الحمد لله رب العالمين وصلوات على رسوله سيدنا محمد خاتم النبيين ... اما بعد ايها الاخ اعلى الله فى رتبة الصالحين درجتك ...

Ms. 1275 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: 2 flyleaves, 161 leaves (158 numbered, plus 3 leaves of annotations); 14 lines per page; 160 x 115/125 x 70 mm.; clear black naskhī; titles, headings and punctuation in red; corrections,

additions and annotations in the margins; *kabīkaj* formula on the *recto* of the first flyleaf.

REFERENCES: Poonawala, p.329 (no.87).
EDITION: R. Strothmann (ed.), *Arbaʿa kutub Ismāʿīliyya*, Göttingen, 1943, pp.4–136.

[86]

al-Majmūʿ al-sharīf fi'l-ḥaqā'iq **(or** ***Kitāb Sharīf fi'l-ḥaqā'iq*****)**
Anon.

A compilation of short treatises mainly dealing with cosmology and eschatology, divided into chapters and sections. It starts with creation, the development of the body in the womb up until parturition and what happens after that. This section ends with the discussions on the advent of the *qā'im*. There follows an extract from al-Kirmānī's *al-Maṣābīḥ* [cat.no.60], esoteric interpretations of Qur'ānic verses and quotations on Salmān al-Fārisī. It also contains quotations from Muḥammad al-Ḥārithī's (d.584/1188) *al-Anwār al-laṭīfa* [cat. no.7] on *tawḥīd* and *maʿād*. This is followed by a number of *faṣl*s on miscellaneous topics, mainly on Divine Unity, creation, the hereafter, different kinds of soul and the most excellent names of God.

Incipit:

الحمد لله الذى دهر الدهور ودبر كيف شاء الامور وجعل الظلمات والنور لاتمام ما فى السموات والارض المتعالى ...

(A) Ms. 1251 (ArI, ZA)
COPYIST: unknown. Written at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: [1270/1853].
DESCRIPTION: ff.1v–74v; 12 lines per page; 195 x 132/140 x 85 mm.; clear black naskhī; occasional headings in red; additions and corrections in the margins, some in a later hand.

(B) Ms. 1272 (ArI, ZA)

COPYIST: unknown.
DATE: 13 Dhu'l-qaʿda 1301/3 September 1884.
DESCRIPTION: 115 leaves; 11 to 14 lines per page; 163 x 105/120 x 65 mm.; clear black naskhī in several hands; headings, overlining and words in cryptography in red; very rare additions and corrections in the margins.

(C) Ms. 1158 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (second half of 13th/19th century).
DESCRIPTION: 59 leaves; 16 lines per page; 172 x 110/120 x 80 mm.; clear black naskhī; headings in red; occasional additions and corrections in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.85); Goriawala, 171; Ivanow, *IL*, 393; al-Majdūʿ, pp.204–206; Poonawala, p.328 (no.77).

[87]

Majmūʿ al-tarbiya
Muḥammad b. Ṭāhir b. Ibrāhīm al-Ḥārithī (d.584/1188)

Vol.1 (*al-niṣf al-awwal*)

The first volume of a well known anthology of Ismaili literature. It includes: (1) Extracts on the allegorical meaning of the *ṣalāt* from the *Majālis* [cat. no.76] by al-Muʾayyad fi'l-Dīn al-Shīrāzī and from *Kitāb al-Masʾala wa'l-jawāb*. (2) Quotations from the works of al-Qāḍī al-Nuʿmān. (3) Extracts from *al-Shawāhid wa'l-bayān* [cat. no.153] by Jaʿfar b. Manṣūr al-Yaman. (4) Texts on the esoteric interpretation of the *basmala* and the *shahāda*. (5) Extracts from *Risālat Tarkīb al-jasad*. (6) Extracts from the *Rasāʾil* of the Ikhwān al-Ṣafāʾ. (7) *Risāla fi'l-radd* by the 5th/11th century *dāʿī* Shahriyār b. al-Ḥasan. (8) *Risālat al-Matbakh* by Muḥammad b. ʿAlī b. Abī Yazīd who lived at the time of the Imam-caliph al-Āmir. (9) *Risāla fī maʿrifat al-mawjūdat* by al-Dhuʿayb b. Mūsā al-Wādiʿī. (10) *Risālat al-Mabāḥith al-tisʿa*. (11) *Risālat Mulḥiqat al-adhhān* by ʿAlī b. Muḥammad b. al-Walīd. (12) *Risālat Tuḥfat al-ṭālib* by ʿAlī b. al-Ḥusayn b. al-Walīd. The anthology also contains short works by

al-Ḥārithī himself like *Risālat al-Jawharayn*, *Kalām fi'l-tarbiya*, a treatise quoting the letter sent by al-Āmir to the Ṣulayḥid al-Sayyida al-Ḥurra (d.532/1138) in Yemen, announcing the birth of al-Ṭayyib and *Risālat al-Mabāḥith*. Miscellaneous material includes works on God, designation of the imams, soul and body, eschatology, value of education, the esoteric meaning of the pillars of Islam and legal matters, and Greek philosophy.

Incipit:

الحمد لله ذى الايات الباهرة وخالق السموات السامقات الذى خلق الازواج والاشياء كلها ازواجا وجعل خلقه على توحيد ذلك ...

Ms. 1163 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Mullā Muḥsin ʿAlī b. Murād ʿAlī.
DATE: 22 Rabīʿ al-awwal 1294/5 July 1877.
DESCRIPTION: 205 leaves; 14 lines per page; 190 x 115/140 x 75 mm.; clear black naskhī on multicoloured paper; titles, headings and punctuation in red; very few corrections, additions and annotations in the margins; diagrams on ff.63r, 65r, 155r.

REFERENCES: Cortese, [29/937], [30/1012], [31/953]; [32/961]; Fyzee, *CFM*, p.220; Gacek, *IIS*, vol.1 (no.86); Gacek, *SOAS*, 196; *GAL*, *SI*, p.715; Ivanow, *IL*, 205; Poonawala, pp.144–148 (no.1); Tritton, pp.35–37; ZA, *Hamāre*, index, no.49.

[88]

***Manāsik al-ḥajj* (or *Mansak al-ḥajj*)**
Anon.

A guide on the rituals to be performed during the pilgrimage to Makka, the prayers to be recited on different occasions, personal conduct, etc.

Begins:

... ولله على الناس حج البيت من امتطاع (sic) اليه سبيلا ومن كفر فان الله غنى عن العلمين ...

Ms. 1299 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin b. Murād ʿAlī, of Ḥaydarābād. Written in Madina.
DATE: Tuesday 20 Dhu'l-qaʿda 1349/7 April 1931.
DESCRIPTION: ff.42r–147v (f.75r–v blank); 16 lines per page; 230 x 140/150 x 75 mm.; clear black naskhī; title, headings and quotations in red; corrections, additions and annotations in the margins.

REFERENCES: Probably the same as in al-Majdūʿ, p.38, and Poonawala, p.346 (no.232).

[89]

[Masāʾil]
Anon.

Contacts between Bohras, other Muslims and Hindus in India generated legal or legalistic questions to settle whatever matters would arise from the existing social conditions. Some twenty compilations of questions are known to exist, addressing a variety of issues in different degrees of length. They tend to be both in Arabic and Gujarati. The present manuscript contains: (1) Two short questions posed on 28 Ramaḍān 1339/4 June 1921 to the 51st *dāʿī* Ṭāhir Sayf al-Dīn (d.1385/1965) on obscure points found in *al-Risāla al-Lāzima* [cat. no.123] by Ḥamīd al-Dīn al-Kirmānī. (2) Two short questions posed on 9th Dhu'l-ḥijja 1339/13 August 1921 to the same *dāʿī* on matters arising in *Daʿāʾim al-Islām* [cat. no.14] by al-Qāḍī al-Nuʿmān. (3) A brief compendium of questions posed on 30 Ramaḍān 1340/26 May 1922 to the same *dāʿī* regarding cosmology. For other examples of this literature in this catalogue see [cat. nos 94, 97–99].

Incipits:

[١] تحيات منظومة من ثنيت الفضائل كقلادة العقيان يخص بها جيد سيدنا الهمام ...

[٢] تحيات وتهنيات افضل من الهدايا والقرابين التى يتقرب بها الى الذى يحب التوابين ...

[٣] تحيات نجومها فى فلك التهانى لامعة وتسليمات رائحتها فى افق الفطر ساطعة ...

Ms. 1305 (ArI, ZA)
COPYIST: Muḥī al-Dīn.
DATE: Friday 3 Dhu'l-qaʿda 1350/10 March 1932 and 4 Dhu'l-qaʿda 1350/11 March 1932.
DESCRIPTION: pp.270–294; 14 lines per page; 222 x 140/145 x 70 mm.; black naskhī; headings in red; additions and corrections in the margins.

[90]

al-Masāʾil al-arbaʿ ʿasharata maʿa jawābāti-hā **(or** ***al-Masāʾil allatī ajāba ʿan-hā...al-Ḥārithī*****)**
Muḥammad b. Ṭāhir b. Ibrāhīm al-Ḥārithī (d.584/1188)

Fourteen questions and answers on Ismaili *ḥaqāʾiq*. They deal with cycles of revelation and concealment, explanations of difficult passages from the *Rasāʾil* of the Ikhwān al-Ṣafāʾ on a variety of issues like angels, the *barzākh*, the differences among languages, the human body as a macrocosm, the differences of belief and opinion within one revealed law, music, the story of Adam, Iblīs and the tree, celestial spheres, etc.

Incipit:

الحمد لله المان على عباده بائمة الهدى المنقذين من اتبع اثارهم واهتدى الشاهد على صفوته ...

Ms. 1292 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭān ʿAlī]. Written in Burhānpūr.
DATE: 25 Jumāda'l-awwal 1356/2 August 1937.
DESCRIPTION: ff.73r–94r; 17 lines per page; 221 x130/155 x 85 mm.; clear black naskhī on green paper; headings in faded red.

REFERENCES: al-Majdūʿ, pp.249–253; Poonawala, p.149 (no.4)

[91]

al-Masāʾil al-ʿishrūn al-taʾwīliyya
Anon.

Twenty questions and answers reflecting the esoteric meaning of verses of the Qurʾān, and quotes from Prophetic Traditions and other authoritative statements.

Incipit:
الحمد لله ذى الجلال والاكرام والالآء العظام وصلى الله على خير الانام سيدنا محمد ...

Ms. 1244 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭān ʿAlī]. Written in Burhānpūr.
DATE: Dhu'l-qaʿda 1355/January 1937.
DESCRIPTION: ff.49r–63r (ff.63v–64v blank); 15 lines per page; 172 x 115/120 x 65 mm.; clear black naskhī; headings and occasional overlining in red.

REFERENCES: Ivanow, *IL*, 380; Poonawala, p.330 (no.95)

[92]

al-Masāʾil al-ʿishrūn fi'l-ḥaqīqa
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

Commonly attributed to ʿAlī b. Muḥammad al-Walīd, it focuses on the creation of the world, creatures and the appearance of existing beings, the hierarchies, the relationship between master and pupil,

the hereafter, the *barzākh*, what is forbidden and what is allowed according to their allegorical interpretation, etc. Reference is made to the works of al-Mu'ayyad fi'l-Dīn al-Shīrāzī.

Incipit:

الحمد لله الذى ابدع عالما روحانيا متساوين متكافين فى رتبة الوجود ... اما بعد فقد وصلت المسائل من حضرته التى دلت على علو همته ...

(A) Ms. 1244 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭān ʿAlī]. Written in Burhānpūr.
DATE: Sunday 7 Dhu'l-qaʿda 1355/16 January 1937.
DESCRIPTION: ff.93r–111r (ff.111v–112v blank); 15 lines per page; 172 x 115/120 x 65 mm.; clear black naskhī; occasional overlining in red.

(B) Ms. 1276 (ArI, ZA)
COPYIST: Muḥammad ʿAlī b. Mullā ʿAbd al-Qādir.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.79r–144r; 11 lines per page; 140 x 80/90 x 45 mm.; clear black naskhī within black and red frames, text ruled within red lines in the frontispiece; title and headings in red.

REFERENCES: Cortese, [162/896 (no.3)]; Goriawala, 104; Poonawala, p.161 (no.20).

[93]

[al-Masāʾil al-mutafarriqa]
Anon.

Extracts, partly in Gujarati written in Arabic script, from famous Ismaili works on jurisprudence. The work deals with miscellaneous topics, mainly quotes from *Daʿāʾim al-Islām* [cat. no.14] and *Sharḥ al-Akhbār* [cat. no.145] by al-Qāḍī al-Nuʿmān, *Kitāb al-Yanbūʿ* [cat. no.67] attributed to him, and *Kitāb al-Hawāshī* [cat. no.55] by Amīnjī b. Jalāl. It also contains a short extract from *al-Khiṭaṭ* by the 8th/14th century historian al-Maqrīzī.

Incipit:

اسلام نی شریعة موجب وقف ملکة اهناترستیوناهات مارهوی ...

Ms. 1295 (ArI, ZA)
COPYIST: unknown.
DATE: Rabīʿ al-thānī 1352/July 1933.
DESCRIPTION: pp.86–115 (numbered 1–31); 15 lines per page; 224 x 140/205 x 80 mm.; clear black naskhī; headings, page numbers and colophon in red.

[94]

al-Masāʾil al-mutafarriqa fi'l-fiqh
Anon.

An anthological collection, partly in Gujarati, of extracts mainly from famous Ismaili works on jurisprudence. It was composed in 1352/1933 and deals with miscellaneous topics to do with payment of *zakāt, bayt al-māl* and welfare. It includes quotes from: *Daʿāʾim al-Islām* [cat. no.14], *Sharḥ al-akhbār* [cat. no.145], *Kitāb al-Himma* [cat. no.56] and *Kitāb al-Manāqib wa'l-mathālib* by al-Qāḍī al-Nuʿmān, ʿ*Uyūn al-akhbār* [cat. no.177] by Idrīs ʿImād al-Dīn, *Sharḥ Nahj al-balāgha* by Ibn al-Ḥadīd, part of *Majānī al-adab fī ḥadāʾiq al-ʿarab*, published by the Jesuits of the Université Saint-Joseph of Beirut in 1885, *Kitāb al-Azhār* [cat. no.50] by Ḥasan b. Nūḥ al-Bharūchī, *Kitāb al-Dhakhīra* [cat. no.52] by ʿAlī b. Muḥammad b. al-Walīd, etc.

Incipit:

بیت المال انی امانة رسول الله انی امیر المؤمنین انی ائمة طاهرون صلوات الله علیهم ...

Ms. 1295 (ArI, ZA)
COPYIST: unknown.
DATE: 1352/1933.
DESCRIPTION: pp.1–84; 15 lines per page; 224 x 140/205 x 80 mm.; clear black naskhī; headings, page numbers and colophon in red.

[95]*

al-Masāʾil al-sabʿūn
al-Muʾayyad fiʾl-Dīn Abū Naṣr Hibat Allāh b. Mūsā al-Salmānī al-Shīrāzī (d.470/1077)

Seventy questions and answers dealing mainly with allegorical interpretations of Qurʾānic verses and Tradit ions of the Prophet, as well as covering, in no particular order, a variety of themes like the imamate of Zayn al-ʿĀbidīn and Jaʿfar al-Ṣādiq, *tawḥīd*, prayer, the prohibition of drinking wine, the creation of physical and spiritual worlds, and the hereafter.

Incipit:

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين ... الامة ومعدن العلم والحكمة ...
الحمد لله الدال على نفسه بنفسه فلا يدل عليه ولا يرشد الى وحدانيته ...

(A) Ms. 1279 (ArI, ZA)
COPYIST: Shaykh Dāʾūd b. Ismāʿīljī. Written at the time of Muḥammad Badr al-Dīn, mentioned in the colophon.
DATE: Thursday or Friday according to a correction in the text (Sunday in fact) 11 Dhuʾl-qaʿda 1240/26 June 1825.
DESCRIPTION: 156 leaves; 19 lines per page; 240 x 130/170 x 80 mm.; clear headings occasionally in red; occasional correction, additions and annotations in the margins; slightly worm-eaten.

(B) Ms. 1130 (ArI, ZA)
COPYIST: According to a note pasted at the end of the manuscript, the copyist is the 47th Dāʾūdī *dāʿī muṭlaq* Abū Muḥammad [ʿAbd al-Qādir] Najm al-Dīn b. Ṭayyib Zayn al-Dīn.
DATE: Thursday 25 Jumādaʾl-awwal 1267/27 March 1851.
DESCRIPTION: one flyleaf of annotations, 144 leaves; 15 lines per page; 210 x 135/160 x 90 mm.; elegant black naskhī; lines in red, green and yellow throughout the first 24 leaves, headings and marks in red throughout the rest; slightly water–stained towards the end.

REFERENCES: Ivanow, *IL*, 170; Poonawala, p.108 (no.7).

[96]

***al-Masāʾil al-Zayniyya* (or *Masāʿil al-mutaʿarrifāt fi'l-nudhūr wa'l-nikāḥ wa'l-ṭalāq saʾala ʿan-hā Sayyid-nā Ṭayyib Zayn al-Dīn ... fa–ajāba ʿan-hā ʿAbd-i ʿAlī Sayf al-Dīn*)**
Ṭayyib Zayn al-Dīn b. Shaykh Jīwanjī Aurangābādī (d.1252/1837)

An exchange of questions and answers on matters of marriage and divorce between Ṭayyib Zayn al-Dīn, who was to become the 45th *dāʿī muṭlaq*, and ʿAbd-i ʿAlī Sayf al-Dīn (d.1232/1817), the 43rd *dāʿī muṭlaq*.

Incipit:
الحمد لله رب العالمين والصلوة على موالينا محمد وآله الطاهرين ...

Ms. 1262 (ArI, ZA)
COPYIST: [ʿAbd al-ʿAlī b. Ḥasanʿalī b. Ibrāhīm].
DATE: ca. 1320/1902.
DESCRIPTION: ff.186v–206v; 16 lines per page; 220 x 135/140 x 65 mm.; black naskhī.

REFERENCES: Gacek, *IIS*, vol.1 (no.92); Gacek, *SOAS*, 194 (no.3); Poonawala, p.218 (no.3).

[97]

[Masāʾil ʿan al-nikāḥ]
Anon.

Extracts from works on jurisprudence, dealing with the conditions for marriage, divorce, the role of the *qāḍī* and the guardian in the nuptial transaction, and legal opinions based on marital cases brought to the attention of the *qāḍī*. For example, solutions are sought for situations where a girl might be ready for marriage while the father is absent on a long travel from Sūrat to Malabār. The text belongs to the Ṭayyibī literary tradition of India. A selection of *masāʾil* found here are the same as those contained in a work known either as *Tisʿūn masʾala fi'l-nikāḥ* or as *al-Masāʾil al-tisʿūn*.

Incipits:

[١] ان للنكاح الصحيحة سبعة شروط اولها ولاية الولى وثانيها رضاء الامرأة ...

[٢] وقال مولانا ان المرأة البالغة اذا ارادت الزواجة وحضرت مجلس القاضى ...

Ms. 1262 (ArI, ZA)
COPYIST: [ʿAbd al-ʿAlī b. Ḥasanʿalī b. Ibrāhīm].
DATE: ca. 1320/1902.
DESCRIPTION: ff.169v–185r (ff.185v–186r blank); 16 lines per page; 220 x 135/140 x 65 mm.; black naskhī; some pencilled corrections in the margins.

REFERENCES: For *Tisʿūn masʾala fi'l-nikāḥ* see Gacek, *IIS*, vol.1 (no.158) and Poonawala, p.337 (no.147).

[98]

[Masāʾil fi'l-fiqh]
Anon.

A compendium of extracts, mainly in form of questions and answers, on detailed legal issues, particularly relating to marriage. The work is based heavily on the writings of al-Qāḍī al-Nuʿmān, particularly the second volume of the *Daʿāʾim* [cat. no.14], *Mukhtaṣar al-āthār* [cat. no.103], *Kitāb al-Ṭahāra* [cat. no.66] and *Kitāb al-Yanbūʿ* [cat. no.67]. It also refers to the *Majālis* of al-Muʾayyad and reports traditions going back to the Imam Jaʿfar al-Ṣādiq.

Incipit:

من الجلد الثانى من الدعائم ذكر ما يحل اكله وما يحرم اكله من الطعام ...

Ms. 1303 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (second half of 13th/19th century).

DESCRIPTION: 95 leaves; 11 lines per page; 193 x 130/125 x 80 mm.; clear black naskhī; title, headings and quotations in red; corrections, addition and annotations in the margins; severely worm-eaten with some loss of text.

[99]

Masāʾil fiʾl-sharḥ al-musamma bi-Ḥayrat al-fuqahāʾ
Anon.

A compendium of short questions and answers on detailed legal issues, mainly relating to marriage, divorce, inheritance, payment of *zakāt*, etc. It is based on a commentary of another work on jurisprudence.

Incipit:

مسألة ما تقول فى رجل اقر على نفسه بالزنا فرفع عنه الحد وهو صحيح ...

Ms. 1308 (ArI, ZA)
COPYIST: Aḥmad b. ʿAlī al-Yaʿburī al-Yamānī. A pupil of Shaykh Faḍl ʿAlī [b.] Murād ʿAlī, mentioned in the colophon.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 38 leaves; 6 lines per page; 144 x 115/80 x 60 mm.; clear black naskhī; title and headings in red.

[100]

***al-Masāʾil liʾl-mawlā Amīnjī b. Jalāl* (or *Kitāb al-Suʾāl waʾl-jawāb* or *Masāʾil Amīnjī b. Jalāl*)**
Amīnjī b. Jalāl b. Ḥasan (d.1010/1602)

A manual in form of questions and answers on legal matters, containing some lexicon in Gujarati language written in Arabic script. It follows both in structure and contents al-Qāḍī al-Nuʿmān's works on *fiqh*, with *ibādāt* first, followed by *muʿāmalāt*. The questioner is an Indian while the answers are given by Yemeni learned men. A.A.A. Fyzee used this work, among others, as a source for his *Compendium of Fatimid Law*, Simla, 1969.

Incipit:

الحمد لله رب العالمين والصلوة على رسوله ... باب الطهارة قلت اذا جاء النمل والذرة اوماكن اونحو ذلك في الاناء ...

Ms. 1188 (ArI, ZA)
COPYIST: Aḥmad ʿAlī b. Mullā Yūsuf ʿAlī.
DATE: 11 Shawwāl 1329/4 October 1911.
DESCRIPTION: 190 leaves; 15 lines per page; 222 x 140/140 x 70 mm.; black naskhī; title, headings in the text and in the margins and colophon; a few additions and corrections in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.59); Goriawala, 148; Ivanow, *IL*, 299; al-Majdūʿ, pp.37–38; Poonawala, p.185 (no.1).

[101]

Minhāj al-farāʾiḍ
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

A short manual on inheritance law attributed to al-Qāḍī al-Nuʿmān.

Incipit:

الحمد لله حمدا يفوق حمد الحامدين ...مقدمات الفصائض عن اهل البيت ... الاسباب التي يستحق بها الميراث ...

Ms. 1199 (ArI, ZA)
COPYIST: Ṭāhir b. ʿAbd ʿAlī. Written for Mullā Zāhid ʿAlī b. Faḍl ʿAlī, living in Ḥayderābād.
DATE: 5 Shaʿbān 1327/21 August 1909.
DESCRIPTION: 34 leaves (6 loose gatherings); 13 lines per page; 190 x 115/120 x 65 mm.; clear black naskhī within black and red double frame; title and headings in red; rare corrections and additions in the margins.

REFERENCES: Cortese, [82/889]; Fyzee, *QN*, 14; Goriawala, 39

(no.i); Ivanow, *IL*, 88; Poonawala, p.67 (no.56).

[102]

Mīzān al-ḥaqāʾiq
Anon.

Attributed to ʿAlī b. Muḥammad b. al-Walīd, the *Mīzān* was written, as stated in the introduction, with the intent of rectifying Ismaili doctrines that in time had become corrupted. Partly arranged into chapters, it frequently reports traditions attributed to the Prophet and the imams, followed by a comment. Topics covered include: unity, intellect, prophethood, revelation, imamate, soul, matter, law, rituals, etc.

Incipit:

الحمد لله رب انعمت فزد اللهم كما زدتنا نعماء فالهمنا شكرا وارذقنا دينا قيما يزيدنا يقينا الحمد لله
الذى فضلنا على كثير من عباده تفضيلا … وبعد فانك ايها المؤمن ادام الله
ارشادك وانالك فى رضاه مرادك …

Ms. 1136 (ArI, ZA)
COPYIST: Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭānʿalī. According to the colophon, this is a copy of a codex from the time of the 38th *dāʿī muṭlaq* Ismāʿīljī b. Shaykh Ādam Ṣafī al-Dīn (d.1150/1737).
DATE: 11 Rabīʿ al-ākhir 1359/18 May 1940.
DESCRIPTION: 260 pp. (17 loose gatherings); 17 lines per page; 230 x 145/145 x 80 mm.; clear black naskhī; title, headings and occasional words in red; unbound.

REFERENCES: Cortese, [145/1027]; Goriawala, 176–177; al-Majdūʿ, pp.139–140; Poonawala, p.321 (no.40).

[103]

***Mukhtaṣar al-āthār* (or *Kitāb al-Ikhtiṣār li-ṣaḥīḥ ʿan al-aʾimma al-aṭhār* or *Ikhtiṣār al-āthār*)**
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

Vol.1 (*al-jild al-awwal*)

The first part of a two-volume abridgement of the *Daʿāʾim* [cat. no.14] by the same author, written before 348/959. The *Mukhtaṣar* underwent some form of editing at the hands of al-Qāḍī al-Nuʿmān's son, ʿAlī, and his grandson al-Ḥusayn, both eminent jurists at the Fāṭimid court. It served as a reference book for jurists, law students and governors. Unlike the *Daʿāʾim,* it begins with a short chapter on the excellence of knowledge. It then follows the *Daʿāʾim* in dealing with *ʿibādāt.* It is mainly based on traditions going back to the Imams from ʿAlī to Jaʿfar al-Ṣādiq.

Incipit:
الحمد لله على ما اولى به من الائه حمدا يقتضى المزيد من فضله ونعمائه وصلى الله على محمد خاتم انبيائه وعلى الائمة من ذريته ...

(A) Ms. 1215 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. Mullā ʿAbd ʿAlī b. Mullā Afḍal ʿAlī (part). Written at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 7 Shawwāl 1298/1 September 1881.
DESCRIPTION: 151 leaves; 14 to 19 lines per page; 230 x 135/165 x 85 mm.; clear black naskhī in two hands; headings in red; corrections additions and annotations in the margins, occasionally in a later hand; some leaves folded, the second half of the manuscript worm-eaten throughout.

(B) Ms. 1185 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 148 leaves; 16 lines per page; 220 x 130/140 x 85

mm.; clear black naskhī; very few headings in red; corrections, additions and annotations in the margins in pencil, in a later hand.

REFERENCES: Cortese, [83/901], [84/936]; Fyzee, *QN*, 10, Gacek, *IIS*, vol.1 (no.95); *GAL*, *SI*, p.325; Poonawala, pp.54–55 (no.7). See A.A.A. Fyzee, *Compendium of Fatimid Law*, Simla, 1969, pp.xxix–xxxii; I.K. Poonawala, 'Al-Qāḍī al-Nuʿmān and Ismaʿili Jurisprudence,' in Daftary, *MIHT*, pp.123–124.

[104]

Mukhtaṣar al-uṣūl
ʿAlī b. Ḥusayn b. ʿAlī Muḥammad b. al-Walīd (d.682/1284)

A treatise in four chapters. The first, divided into four parts, serves as an introduction and commentary on the contents. The second, divided into seven parts, is a refutation of the Shāfiʿīs, Ḥanafīs, Mālikīs and Jabarīs concerning the divine attributes, exoteric expressions and the ignorance of their real meaning. The third chapter, divided into eight parts, contains a refutation of the Muʿtazilīs and Zaydīs on their dependence on reason and religious observances. The final chapter, divided into ten parts, deals with the refutation of the philosophers and their negation of what was revealed by the prophets and promised in terms of reward and punishment in the afterlife. According to W. Ivanow, this work is based on al-Qāḍī al-Nuʿmān's *Ikhtilāf uṣūl al-madhāhib* [cat. no.38].

Incipit:

الحمد لله الذى حارت العقول الابداعية فى كنه عظمته وكبريائه ... اما بعد فان ساعات الليل والنهار مراحل تطوى بها مسافات الاعمار ...

(A) Ms. 1288 (ArI, ZA)
COPYIST: unknown.
DATE: 4 Rabīʿ al-awwal 1267/6 January 1851.
DESCRIPTION: one flyleaf, 137 pp.; 13 lines per page; 198 x 125/140 x 85 mm.; clear black naskhī; title, headings, punctuation and part of the colophon in red; corrections, additions and annotations in the margins; worm-eaten throughout with minor loss of text.

(B) Ms. 1204 (ArI, ZA)
COPYIST: unknown. Written at the time of Najm al-Dīn b. Zayn al-Dīn, mentioned in the colophon.
DATE: 19 Rajab 1280/29 December 1863.
DESCRIPTION: ff.1v–51r (ff.51v–53r blank); 18 lines per page; 250 x 135/185 x 90 mm.; clear black naskhī; title, headings and colophon in red.

REFERENCES: Cortese, [126/878]; Gacek, *IIS*, vol.1 (no.96); Goriawala, 107–108; Ivanow, *IL*, 251; al-Majdūʿ, pp.123–124; Poonawala, pp.159–160 (no.15). See *GAL*, *SI*, p.715; Tritton, 7.

[105]

Munīrat al-baṣāʾir
al-Sulṭān al-Khaṭṭāb b. al-Ḥasan b. Abī al-Ḥifāẓ (d.533/1138)

Written around 524/1129, this theological work consists of ten chapters, dealing with the Unity of God, prophethood, imamate, ranks of the Ismaili religious hierarchy, eschatology, reward and punishment, justice, sin and the fall from paradise, and humankind's return to its original status. The first part of this work is based on al-Mu'ayyad's works and on the *Rasāʾil* of the Ikhwān al-Ṣafāʾ.

Incipit:

الحمد لله جاعل حمده غاية يقف عندها افكار المتفكرين عيا وحصرا ونهاية ...

Ms. 1169 (ArI, ZA)
COPYIST: unknown
DATE: 20 Dhu'l-ḥijja 1266/26 October 1850.
DESCRIPTION: 167 pp.; 14 lines per page; 217 x 135/135 x 75 mm.; elegant black naskhī; headings in red; occasional corrections and annotations in the margins in a later hand.

REFERENCES: Cortese, [115/918]; Gacek, *IIS*, vol.1 (no.97); Ivanow, *IL*, 189; Poonawala, p.135 (no.2). See I.K. Poonawala, *al-Sulṭān al-Khaṭṭāb, ḥayātu-hu wa-shiʿru-hu*, Cairo (1967), pp.75–76.

[106]

al-Muntakhaba al-wajīhiyya
Ibrāhīm Wajīh al-Dīn b. ʿAbd al-Qādir Ḥakīm al-Dīn b. Mawlākhān (d.1168/1754)

A two-volume work on jurisprudence by the 39th Dāʾūdī *dāʿī* Ibrāhīm Wajīh al-Dīn. The text is essentially a compendium of legal issues concerning marriage, divorce and inheritance based on literature going back to the Fāṭimid period. Reference is made to works like *Kitāb al-Iqtiṣār* [cat.no.58], *Mukhtaṣar al-āthār* [cat. no.103] by al-Qāḍī al-Nuʿmān and *Kitāb al-Yanbūʿ* [cat. no.67], also attributed to him. In addition, the author relies on Prophetic traditions as well as those of the Ismaili imams going back to Jaʿfar al-Ṣādiq.

Incipit:

الحمد لله المطلع على سرائر العباد العالم باهل الصلاح منهم والفساد العارف باهل الطاعة منهم والعناد الخبير ...

Ms. 1293 (ArI, ZA)
COPYIST: Walī b. Ismāʿīljī, living in Rādahanpūr. Written at the time of ʿAbd al-Ṭayyib Zakī al-Dīn b. [Ismāʿīl] Badr al-Dīn, mentioned in the colophon.
DATE: n.d. (late 12th/18th century, before 1200/1785).
DESCRIPTION: 6 flyleaves, 3 blank, 108 leaves; 16 lines per page; 222 x 120/150 x 85 mm.; clear black naskhī; headings and over-lining in red; corrections, additions and annotations in the margins; slightly worm-eaten.

REFERENCES: Poonawala, p.200 (no.2).

[107]

***Muntazaʿ fi'l-akhbār [al-mukhtaṣar fi'l-āthār fi dhikr al-aʾimma al-aṭhār wa-sīrat al-duʿāt al-abrār]* (or *Muntazaʿ fi'l-akhbār fi akhbār al-duʿāt al-akhyār*)**
Quṭbbhāʾī Sulaymānjī Burhānpūrī (d. 1241/1826)

Two volumes in one covering the history of the Ismaili *daʿwa* from the time of the Prophet Muḥammad to the Ḥāfiẓī/Ṭayyibī split (part one), and from the establishment of the Ṭayyibī *daʿwa* in Yemen with al-Dhu'ayb b. Mūsā al-Wādiʿī (d.546/1151) to the 45th *dāʿī muṭlaq* Ṭayyib Zayn al-Dīn (d.1252/1837) (part two). This work is regarded as one of the most authoritative histories of the Ismailis written by an Indian Dāʾūdī scholar.

Incipit:

الحمد لله الذى لا يبلغه غوض الفطن الغائصة ولا تحكم بالخلوص الى معرفة حاكمات العقول الكاملة لا الناقصة ... فهذا منتزع فى الاخبار ومختصر فى الاثار ...

(A) Ms. 1132 (ArI, ZA)
COPYIST: [ʿAbd al-Mahdī b. Mullā ʿAbd ʿAlī b. Mullā Afḍal ʿAlī].
DATE: 17 Jumāda'l-ūlā 1249/1 October 1833.
DESCRIPTION: 1084 pp.; 14 lines per page; 215 x 120/140 x 75 mm.; black naskhī; headings in red; occasional corrections and annotations in the margins, some interlinear, some in pencil in a later hand.

(B) Ms. 1233 (ArI, ZA)
COPYIST: [ʿAbd al-Mahdī b. Mullā ʿAbd ʿAlī b. Mullā Afḍal ʿAlī].
DATE: 27 Dhu'l-ḥijja 1303/25 September 1886.
DESCRIPTION: 174 leaves; 14 lines per page; 202 x 130/130 x 75 mm.; clear black naskhī; occasional corrections and annotations in the margins.

REFERENCES: Cortese, [22/1020], [23/868]; Gacek, *IIS*, vol.1 (no.98); Goriawala, 153–154; Poonawala, p.217 (no.1). Also, see Daftary, *The Ismāʿīlīs*, p.259. Partial edition of vol. 2 by Samer F. Traboulsi, *Muntazaʿ al-akhbār fi akhbār al-duʿāt al-akhyār* (The History of the Ismāʿīlī Ṭayyibī *daʿwa* up to the Dāʾūdī-Sulaymanī Schism), Beirut, 1999.

[108]

Muqābalat al-adwār wa-mukāshafat al-asrār
Anon.

The first volume, with a small portion of the second, of a long treatise dealing with the cycles of prophethood, the *waṣī* and imamate. As stated in the introduction, the work is divided into ten chapters. The present manuscript consists of volume one up to seven chapters and part of volume two up to the first *faṣl* of chapter nine. The first chapter deals with Divine Unity, the second is on prophethood and imamate, the third on Adam and the beginning of the cycles of concealment, the fourth on Noah, the fifth on Abraham, the sixth on Moses, and the seventh on Jesus. Chapter eight, which is called 'The Garden' and divided into ten *ḥadāʾiq*, deals with Muḥammad, ʿAlī, Fāṭima, al-Ḥasan, al-Ḥusayn and the revealed law in the seventh cycle. According to a descriptive index of chapters at the beginning of the work, chapter nine is divided into two *faṣl*s, the first on the imams after al-Ḥusayn, the second on the imams from al-Mahdī to al-Manṣūr and his hidden son and the era of concealment after him. Chapter ten is on the completion of the cycles and the appearance of the *qāʾim*. It refers to *Kitāb al-Yanābīʿ* by Abū Yaʿqūb al-Sijistānī in a section where a parallel is drawn between the Christian Cross and the *Shahāda*.

Incipit:

الحمد لله العلي البارع منشئ الاشياء ومظهر البدائع بالقدرة ... احمده واشهد
ان لا اله الا الله الذى خلق السموات ...

Ms. 1315 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 170 leaves (ff.47r; 79v–80v blank) (20 loose gatherings); 16 lines per page; 230 x 150/175 x 95 mm.; neat black naskhī; occasional corrections, additions and annotations in the margins.

[109]

Nabdh subul al-najāt
Muḥammad b. Ṭāhir b. Ibrāhīm al-Ḥārithī (d.584/1188)

A short treatise in the form of questions and answers. It deals with creation; knowledge of the imam of the time and establishment of his office; deviation from the path to salvation and extremism; the afterlife and Judgement Day; Adam and Abraham's cycles of prophethood; the hierarchy of intellects, etc. It refers frequently to the sayings of the Fāṭimid Imam-caliphs al-Muʿizz and al-Āmir, and mention is made of the *Risālat al-Maṭbakh* by Muḥammad b. ʿAlī b. Abī Yazīd (fl.6th/12th century).

Incipit:

السؤال معنى قول الله ونفخ في الصور فصعق من في السموات ومن في الارض ...
الجواب والله الموفق والمعين ان معنى قوله ونفخ في الصور انما هو النفخ في الصور ...

Ms.1102 (ArI, ZA)
COPYIST: unknown.
DATE: Monday 20 Rabīʿ al-ākhir 1335/13 January 1917.
DESCRIPTION: ff.30v–48v; 19 lines per page; 225 x 135/165 x 80 mm.; black naskhī; title and words in red.

REFERENCES: Gacek, *IIS*, vol.1 (no.101); Poonawala, p.150 (no.9) and 346 (no.236).

[110]

Nuzhat al-afkār wa-rawḍat al-akhbār fī dhikr man qāma bi'l-Yaman min al-mulūk al-kibār wa'l-duʿā al-akhyār
Idrīs ʿImād al-Dīn b. al-Ḥasan (d.872/1468)

Vol.2 (*al-jild al-thānī*)

Volume two of a political history of post-Ṣulayḥid Ismailism in Yemen. The second volume covers the period from the 16th Ṭayyibī *dāʿī muṭlaq* ʿAbd Allāh b. ʿAlī b. Muḥammad b. Ḥātim b. al-Walīd (d.809/1407) to the author's own times and precisely the year 833/1449, the date of his journey from Qilʿā to Shibām in Ḥarāz. Beside being the most authoritative and chronologically accurate source for the history of the Ṭayyibī *daʿwa*, the work also contains valuable information on early relations between the Ismaili communities of India and Yemen.

Incipit:

الحمد لله الذى اصطفى رسوله النبى محمد على جميع خلقه ... وكتب الداعى الاجل الافضل عبد الله بن على بن محمد بن حاتم الى ولده الحسن بن عبد الله والى اهل الدعوة ...

Ms. 1125 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (end of 13th/19th century). Copied from a manuscript dated 23 Ramaḍān 1087/28 November 1676.
DESCRIPTION: 222 leaves; 17 lines per page; 220 x 115/165 x 80 mm.; clear black naskhī; occasional words in red; a few corrections and additions in the margins; slightly worm-eaten.

REFERENCES: Gacek, *IIS*, vol.1 (no.102); Ivanow, *IL*, 271; al-Majdūʿ, p.292; Poonawala, p.172 (no.2); ZA, *Hamāre*, index, no.66.

[111]

[Qaṣāʾid]
Various authors

Fragments of poetry including an elegy by Asad b. Hammām al-Makḥūl dedicated to Kāfūr al-Ikhshīdī (d.357/968); part of a poem dedicated to the army general Jawhar and a poem by Miqdād b. al-Ḥusayn al-Kutāmī. The fragments are followed by a lithographed text of 24 pages in Gujarati published in 1293/1876 called *al-Burhān al-bāhir li'l-bawāhir* by Najm al-Dīn Ḥusayn.

Incipit:

جلل نادح وخطب كبير / بلد الشام ضائع والثغور ...

Ms. 1289 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (second half of 13th/19th century).
DESCRIPTION: ff.33r–35v; approx. 13 couplets per page; 200 x 145/170 x 100 mm.; black naskhī; some annotations and additions in the margins.

[112]*

Qaṣīda Jaljalwiyya
Anon.
A devotional poem with symbolic diagrams at the end (ff.1r–16v). It is followed by a short commentary and explanation of the symbols and verses (ff.17r–23r).

Incipit:

بداءت بسم الله روحى به اهـدت / الى كشف اسرار باطنه انطوت

Incipit of commentary:

الحمد لله رب العالمين والعافية للمتقين والصلوة والسلام على سيدنا محمد واله الطبين الطاهرين ...

Ms. 1312 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: ff.1r–23r (f.24 blank); seven lines per page (14 lines in the commentary section); 205 x 120/130 x 80 mm.; elegant black naskhī; title, occasional punctuation and stanza dividers in red; grids and diagrams with symbols and letters on f.16r–v.

[113]

Qaṭʿ al-waṭīn fi radd al-muddaʿī al-laʿīn
Yūsuf ʿalī b. Shaykh Muʾminjī (fl.13th/19th century)

A short refutation of someone who appeared in 1309/1891 claiming to be in contact with the imam of the time who, according to him, was called Humāyūn b. Mūsā. The text is symptomatic of the dissension among the Dāʾūdīs in relation to the succession of Muḥammad Burhān al-Dīn as the 49th *dāʿī*. In fact it was in 1309/1891 that Burhān al-Dīn issued a written document admitting that he and his two predecessors were purely caretakers of the community, since the 46th *dāʿī* had died without issuing a proper appointment. Inevitably, this statement left the door open for claimants to the leadership of the Dāʾūdī community.

Incipit:

الحمد لله الذى جعل ظاهر الشريعة بجسم كشيف وباطنها كروح لطيف لاقوام لاحدهما ...

Ms. 1302 (ArI, ZA)
COPYIST: ʿAbd al-Rasūl b. Mullā Hibat Allāh b. Mullā ʿAlī.
DATE: 9 Ṣafar 1322/24 April 1904.
DESCRIPTION: ff.18r–38r; 14 lines per page; 230 x 130/155 x 80 mm.; black naskhī; slightly worm-eaten.

[114]

Qiṣṣat al-ruʾyā
ʿAlī b. Muḥammad al-Ṣulayḥī (d.459/1067)

A short personal memoir in two parts. The first bears the heading *Qiṣṣat al-ruʾyā min wafāt al-walad al-sayyid al-fāḍil al-muʿtamid*. The second part is simply called *Qiṣṣat al-ruʾyā al-thāniya*. It gives an account of two nightly visions experienced by ʿAlī b. Muḥammad al-Ṣulayḥī, following the death of his son Muḥammad al-Aʿazz in 458/1066. ʿAlī had designated Muḥammad as his successor as head of the Ismaili *daʿwa* in Yemen after having received the consent of

the Fāṭimid Imam-caliph al-Mustanṣir in Cairo. In these visions, al-Mustanṣir appears to ʿAlī b. Muḥammad al-Ṣulayḥī in order to foretell him about the role that Aḥmad, ʿAlī's other son, would play in the future of the *daʿwa* as well as to instruct and exhort ʿAlī himself.

Incipit:

الحمد لله الذى ابدع الخلق والعقل متحدا بنور الكلمة ... قصة الرويا من وفاة الولد السيد الفاضل المعتمد ...

Ms. 1283 (ArI, ZA)
COPYIST: unknown.
DATE: 24 Ramaḍān 1323/21 November 1905.
DESCRIPTION: ff.1r–13v (ff.14r–16v blank); 11 lines per page; 190 x 125/140 x 80 mm.; clear black naskhī; title in blue, headings and colophon in purple; worm-eaten without loss of text.

REFERENCES: Ivanow, *IL*, 412; Poonawala, p.103 (no.1).

[115]*

Rāḥat al-ʿaql
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl. 5th/11th century)

This is one of the most influential philosophical works in the history of Ismaili literature. It is divided into seven *aswār* (ramparts), each sub–divided into *mashāriʿ* (thoroughfares). The work, written during the reign of the Imam-caliph al-Ḥākim, was composed with the intention of validating the Fāṭimid religious hierarchy and its correlation with the realm of divine creation, the realm of corporeal existence, the realm of religion or obedience, and the realm of the resurrector. In his exposition of the world of creation, al-Kirmānī elaborates a complex cosmology based on ten intellects, following the Neoplatonic and Aristotelian traditions. After the fall of the Fāṭimid state in Cairo, al-Kirmānī's philosophical system was upheld and continued especially by the Ismaili Ṭayyibīs of Yemen.

Incipit:

قال حميد الدين احمد بن عبد الله الكرماني الداعي بجزيرة العراق ... اما قبل فالمنة للمنعم الذي توجهت نحوه الرغبات ... واما بعد فللحق اعلام والامور نظام والفضيلة مطلوبة والقدرة ...

Ms. 1321 (ArI, ZA)
COPYIST: Probably the 47th Dāʾūdī *dāʿī muṭlaq* Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn b. Ṭayyib Zayn al-Dīn.
DATE: Thursday 16 Muḥarram 12—/18 —.
DESCRIPTION: 274 leaves (ff.3v–14r, 15v–37r, 38v–48r, 49v–96r are stuck together), plus six leaves of miscellaneous annotations in a later hand; 17 lines per page; 286 x 190/210 x 135 mm.; elegant black naskhī; title in red, headings, quotes, words, outlines of diagrams in red, green, blue and yellow; some corrections, additions and annotations in the margins, occasionally in a later hand; diagrams on ff.48r, 69v (outline only), 77v, 78v, 81v, 83r, 93r–v, 95v–96v, 103v, 132r–133r, 207r.

REFERENCES: Cortese, [60/989]; Gacek, *IIS*, vol.1 (no.107); *GAL, SI*, p.325; Goriawala, 54; Ivanow, *IL*, 124; al-Majdūʿ, pp.280–284; Poonawala, p.96 (no.1); ZA, *Hamāre*, index, no.36.
EDITIONS: Ḥamīd al-Dīn al-Kirmānī, *Rāḥat al-ʿaql,* ed. M. Kāmil Ḥusayn and M. Muṣṭafā Ḥilmī, Cairo, 1953; ed. M. Ghālib, Beirut, 1967 (rep. Beirut, 1983).
TRANSLATIONS: Ḥamīd al-Dīn al-Kirmānī, *Uspokoenie Razuma* (Russian) tr. A.V. Smirnov, Moscow, 1995. Extracts were published in English by D.C. Peterson in *An Anthology of Philosophy in Persia,* ed. S.H. Nasr and M. Aminrazavi, Oxford, 2001, vol.2, pp.175–192.
STUDIES: D. De Smet, *La quiétude de l'intellect: Néoplatonisme et gnose ismaélienne dans l'oeuvre de Ḥamîd al-Dîn al-Kirmânî,* Louvain, 1995; P.E. Walker, *Ḥamīd al-Dīn al-Kirmānī: Ismaili Thought in the Age of al-Ḥākim,* London, 1999.

[116]

Rawḍat al-ḥikam al-ṣāfiya wa-bustān al-ʿulūm al-wāfiya
ʿAlī b. Ḥātim b. Ibrāhīm al-Ḥāmidī (d.605/1209)

Seventeen questions and answers. A large part of this work is based on Abū Yaʿqūb al-Sijistānī's *Kitāb al-Bishārāt* as well as the works of al-Muʾayyad fi'l-Dīn al-Shīrāzī and on traditions going back to Muḥammad al-Bāqir and Jaʿfar al-Ṣādiq. The questions deal, among other themes, with ranks of the spiritual hierarchy, the *qāʾim*, the soul, spiritual letters and lights, the cycles of prophethood, the *nāṭiq*s, and the respective places of Muḥammad, ʿAlī and the *qāʾim*.

Incipit:

الحمد لله الذى علا عن ان يحيط به دقائق الافكار وتنزيه من ان تبلغ البصائر ...
فصل فان الله تع جعل لدنيه من اوليائه قواعدا واركانا ...

Ms. 1285 (ArI, ZA)
COPYIST: ʿAbd al-ʿAlī b. Qamar al-Dīn Bāqirbhāʾī, in Sūrat. Written at the time of Abū Muḥammad Najm al-Dīn and Ṭayyib Zayn al-Dīn, mentioned in the colophon.
DATE: 11 Muḥarram 1289/20 March 1872.
DESCRIPTION: ff.7r–22v (text starts of f.10r); 18 lines per page; 245 x150/165 x 95 mm.; clear black naskhī; headings in red; occasional corrections and additions in the margins; *kabīkaj* formula on the frontispiece.

REFERENCES: Gacek, *IIS*, vol.1 (no.111); Ivanow, *IL*, 231; al-Majdūʿ, pp.242–244; Poonawala, p.156 (no.1).

[117]

al-Risāla al-Durriyya fī maʿnā al-tawḥīd wa'l-muwaḥḥid wa'l-muwaḥḥad
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

Prompted by a question about *tawḥīd*, al-Kirmānī aims at explaining the meaning of the Unity of God, both literally and esoterically. He resorts also to numerical speculation to support his argument. This work is part of a collection of 13 short treatises, mostly by the same author or attributed to him.

Incipit:

الحمد لله الذى عز عن ان يكون له مثال وجل عن ينعته بوجه من الوجوه مقال ...
اما بعد فان ابناء الدعوة الهادية بسط الله انوارها لما عمتهم المحنة بامساك السماء ...

(A) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1929.
DESCRIPTION: ff.1v–11r; 13 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; marginal annotations and corrections.

(B) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: pp.1–16; 17 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; title, punctuation and some headings in red; marginal annotations and corrections in several hands; diagrams on f.1r.

REFERENCES: Cortese, [65/1032 (no.1)], [66/958]; Gacek, *IIS*, vol.1 (no.113); Goriawala, 59 (no.i); Ivanow, *IL*, 133; al-Majdūʿ, pp.144–145; Poonawala, p.100 (no.12); ZA, *Hamāre*, index, no.34.
TRANSLATION: Extracts in English by F.M. Hunzai in *An Anthology of Philosophy in Persia*, ed. S.H. Nasr and M. Aminrazavi, Oxford, 2001, vol.2, pp.192–200.
EDITIONS AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.19–26. See also an edition by M. Kāmil Ḥusayn published in Cairo in 1952. For an English summary, see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.22–24.

[118]

***al-Risāla al-Ḥātimiyya fī bayān al-duʿāt al-māḍiya* (or *al-Risāla al-Ḥātimiyya fi'l-radd ʿalā baʿḍ al-māriqīn*)**
Muḥammad b. Ṭāhir b. Ibrāhīm al-Ḥārithī (d.584/1188)

A short refutation of a dissident Ṭayyibī *dāʿī*, written at a time of confusion and decline within the Mustaʿlian *daʿwa*. The treatise is divided into 12 chapters and deals with issues relating to the appointment of a *dāʿī*, his activities and the respect that followers should pay to him. The work is based on authorities like Ḥāmid al-Dīn al-Kirmānī, al-Mu'ayyad fi'l-Dīn al-Shīrāzī and al-Qāḍī al-Nuʿmān.

Incipit:

الحمد لله جاعل اوليائه عرضا لوخز سهام المارقين ... اما بعد فانى لما وقفت على رسالة لبعض من ارتضع من لبان الدعوة الهادية سلام الله على صاحبها سببا ...

(A) Ms.1102 (ArI, ZA)
COPYIST: Ṭayyib b. ʿAbd al-Rasūl b. Dā'ūdbhā'ī, living in Burhanbūr (sic). Written at the time of ʿAbd-i ʿAlī Sayf al-Dīn, mentioned in the colophon, for Sulṭānʿalī b. Mullā Ṭayyibbhā'ī.
DATE: Sunday 17 Shaʿbān 1227/25 August 1812.
DESCRIPTION: ff.1v–26v; 19 to 21 lines per page; 225 x 135/175 x 90 mm.; black naskhī; title, words and colophon in red; worm-eaten throughout with minor loss of text.

(B) Ms. 1157 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. ʿAbd ʿAlī b. Afḍal ʿAlī.
DATE: 15 Rajab 1312/11 January 1895.
DESCRIPTION: 75 leaves; nine lines per page; 145 x 102/100 x 70 mm.; blue naskhī; part of the colophon in black; occasional corrections and additions in the margins.

REFERENCES: Cortese, [35/886]; Gacek, *IIS*, vol.1 (no.114); Goriawala, 86–88; Ivanow, *IL*, 206; al-Majdūʿ, p.90; Poonawala, p.149 (no.5).

[119]

al-Risāla al-Ḥāwiya fi'l-layl wa'l-nahār
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

A short work dealing with the esoteric interpretation of night and day written in 399/1009 in response to a question raised by al-Kirmānī's deputy in the *daʿwa* at Jīruft, in Kirmān. This is part of a collection of 13 treatises by, or attributed to, al-Kirmānī.

Incipit:

الحمد لله رب الجواهر والاعراض ومالك الكل والابعاض ... امابعد فانك ايها الاخ احسن الله رعايتك وارشدك الى الصواب ...

(A) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.109r–120r; 15 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; title, overlining and grid on f.113r in red; occasional marginal annotations and corrections.

(B) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: pp.159–180; 16 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; occasional punctuation in red; marginal annotations and corrections; diagrams on pp.166–167.

REFERENCES: Cortese, [65/1032 (no.8)], [66/958]; Gacek, *IIS*, vol.1 (no.115); Goriawala, 59 (no.viii); Ivanow, *IL*, 140; al-Majdūʿ, p.147; Poonawala, p.100 (no.19); ZA, *Hamāre*, index, no.34.
EDITION AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.102–112. For an English summary, see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.43–45.

[120]

al-Risāla al-Jāmiʿa
Ikhwān al-Ṣafāʾ (fl. early 4th/10th century)

An abridged version of the more famous *Rasāʾil* by the same authors. The *Jāmiʿa* follows broadly the same structure of its expanded counterpart and covers the same themes but in a condensed form. Its reading was intended for advanced students who could manage without being explained more basic aspects of science. Also the *Jāmiʿa* served as a guide to clarify points left obscure in the *Rasāʾil*. Like the *Rasāʾil*, the *Jāmiʿa* enjoyed great popularity and extant manuscripts of this work are numerous.

Vol. 1 (*al-niṣf al-awwal*)

Incipit:

الحمد لله الذى خلق فسوى (sic) والذى قدر فهدى (sic) والذى اخرج المرعى
(sic) فجعل غثاء احوى (sic) ...

(A) Ms. 1277 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: 2 flyleaves, 308 pp. (307 of text), one flyleaf; 17 lines per page; 225 x165/165 x 115 mm.; clear black naskhī; title, headings, overlining and punctuation in red; marginal annotations and corrections, some in a later hand; diagram on p.194; worm-eaten throughout with minor loss of text; incomplete at the end.

Vol. 2 (*al-niṣf al-thānī*)

Incipit:

ماتوفيقى الا بالله فصل فى الرسالة الثالثة عشرة فى نشو الانفس الجزئية فى الاجسام ...

(B) Ms. 1264 (ArI, ZA)
COPYIST: Ismāʿīl b. Mullā Khānbhāʾī.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: 176 leaves; 15 lines per page; 225 x 110/175 x 80 mm.; elegant black naskhī; title and headings in red; very rare marginal annotations and corrections.

REFERENCES: Cortese, [46/992], [47/1004]; ZA, *Hamāre*, index, no.3.

EDITIONS: Ikhwān al-Ṣafā᾽, *al-Risāla al-Jāmiʿa*, ed. J. Ṣalībā, Damascus, 1949, 2 vols. Another edition was published by M. Ghālib in Beirut in 1974.

[121]

al-Risāla al-Kāfiya fi'l-radd ʿalā al-Hārūnī al-Ḥusaynī
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

A treatise, against the Zaydī Imām Abu'l-Ḥusayn al-Mu᾽ayyad billāh al-Hārūnī (d.411/1020), written by al-Kirmānī prior to his move to Cairo, while still active in Iran in the town of Jīruft, in Kirmān. This is part of a collection of 13 treatises by, or attributed to, al-Kirmānī.

Incipit:

الحمد لله المبدئ المعيد الفعال لما يريد الذى تنطق عجائب صنعه بازلية مجده ...
اما بعد فان كتابك ... وصل تذكران المعروف بابى الحسين الهارونى ...

(A) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: Wednesday 28 Ṣafar 1267/1 January 1851 (from pp.276 to 299).
DESCRIPTION: pp.239–299; 17 lines per page; 270 x 150/210 x 105 and 185 x 80 mm.; clear black naskhī in two different hands within red frame; title, headings, overlining and annotations in red; marginal annotations and corrections, some in a later hand.

(B) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.153v–188r; 15 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; title and headings in red; occasional marginal annotations and corrections.

REFERENCES: Cortese, [65/1032 (no.11)], [66/958]; Gacek, *IIS*, vol.1 (no.116); Goriawala, 59 (no.xi); Ivanow, *IL*, 143; al-Majdūʿ,

pp.148; Poonawala, p.100 (no.22); ZA, *Hamāre*, index, no.34.
EDITIONS AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.148–182. For an English summary, see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.58–67.

[122]

al-Risāla al-Kāmila wa-mūḍiḥat maʿānī al-layālī al-fāḍila **(or *al-Risāla al-Kāmila fī maʿnā al-thalāth al-layālī al-fāḍila*)**
ʿAlī b. Ḥusayn b. ʿAlī b. Muḥammad b. al-Walīd (d.682/1284)

Consisting of three chapters, this treatise offers an allegorical interpretation of the nights of 27 Rajab, 15 Shaʿbān and *Laylat al-qadr*, as well as suitable prayers for these occasions. While the importance of *Laylat al-qadr* for all Muslims is clear, less obvious is the significance of the other two dates. According to some traditions, the night of 27 Rajab is when the *isrāʾ* took place. As for the night of 15 Shaʿbān, according to a *ḥadīth* reported by al-Tirmidhī (d.279/892), this is the time when God comes down to the lowest heaven to forgive mortals for their sins.

Incipit:

الحمد لله شكرا على جزيل نعمائه وفائض الائه حمد معترف بالعجز عن القيام بشكر ما اولاه مقر بالقصور عن الثناء ...

Ms. 1201 (ArI, ZA)
COPYIST: [Murād ʿAlī b. Mullā Afḍal ʿAlī].
DATE: 1271/1854 (?).
DESCRIPTION: 16 leaves; 15 lines per page; 200 x 130/145 x 80 mm.; clear black naskhī on blue paper; headings and punctuation in red; copious additions, corrections and annotations in the margins in a variety of, mostly later, hands; paper torn by corrosive ink with some loss of text.

REFERENCES: Cortese, [158/955 (no.2)]; Gacek, *IIS*, vol.1 (no.117); *GAL*, *SI*, p.716; Goriawala, 128; Ivanow, *IL*, 261; Poonawala, p.166 (no.1); ZA, *Hamāre*, index, no.63.

[123]

al-Risāla al-Lāzima fi ṣawm shahr Ramaḍān wa-ḥīni-hi
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

A short treatise on the suitable time for starting the fast of Ramaḍān. The author defends the Fāṭimid practice of beginning the fast on the basis of astronomical calculations as well as the authority of the imam on this matter. This work was written in response to a correspondent who questioned the reasons for the injunction, under the Imam-caliph al-Ḥākim, to begin the fasting two days earlier than usual in the year 400/1009. The merits of astronomy, as opposed to human sighting of the new moon, as a criterion for determining the calendar had already been defended at length by al-Qāḍī al-Nuʿmān in his *Daʿāʾim al-Islām* [cat. no.14]. The issue was again addressed within the Ṭayyibī community by the 19th *dāʿī* Idrīs ʿImād al-Dīn [see cat. no.33]. This is part of a collection of 13 treatises by, or ascribed to, al-Kirmānī.

Incipit:

الحمد لله الذى بنعمته تتم الصالحات وبطاعة اوليائه تعم البركات … امابعد ايها الاخ فانك كتبت تذكر ان اهل الفرقة والاختلاف فى ما جرت به عاداتهم من الوقيعة …

(A) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.53v–81v (f.65v blank); 13 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; occasional marginal annotations and corrections.

(B) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: pp.77–119; 17 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; title, punctuation and some headings in red; marginal annotations and corrections in several hands; diagrams on p.94.

REFERENCES: Cortese, [65/1032 (no.5)], [66/958]; Gacek, *IIS*, vol.1 (no.118); Goriawala, 59 (no.v); Ivanow, *IL*, 137; al-Majdūʿ, pp.145–146; Poonawala, p.100 (no.16); ZA, *Hamāre*, index, no.34.
EDITIONS AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.61–80. This treatise was also translated into Urdu by Muḥammad Ḥasan al-Aʿẓamī, *Niẓām al-ṣawm ʿinda al-Fāṭimiyyīn, Fāṭimiyyūn kā niẓām-i rūzeh ḥiṣāb sī*, Karachi, 1961. For an English summary, see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.34–38.

[124]

al-Risāla al-Muḍīʾa fi'l-amr wa'l-āmir wa'l-maʾmūr
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

A short treatise dealing with various doctrinal aspects relating to the Divine Command, refuting the doctrine of *amr* according to the 28th chapter of the *Kitāb al-Maqālīd* [cat. no.59] by Abū Yaʿqūb al-Sijistānī. Part of a collection of 13 treatises by, or attributed to, al-Kirmānī.

Incipit:

الحمد لله رب العشر والكرسى ومالك الملك والنور القدسى ... اما بعد فانا قد بينا فى الرسالة الدرية ما حملنا على عمل مثل هذه الرسالة واوضحنا ان الغرض فيه مذاكرة الاخوان ...

(A) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.29v–53r; 13 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; marginal annotations and corrections.

(B) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: pp.43–77; 17 lines per page; 270 x 150/210 x 105

mm.; clear black naskhī within red frame; title, punctuation and some headings in red; marginal annotations and corrections in several hands.

REFERENCES: Cortese, [65/1032 (no.4)], [66/958]; Gacek, *IIS*, vol.1 (no.119); Goriawala, 59 (no.iv); Ivanow, *IL*, 136; al-Majdūʿ, p.145; Poonawala, p.100 (no.15); ZA, *Hamāre*, index, no.34.
EDITION AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.43–60. For an English summary, see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.29–33.

[125]

al-Risāla al-Mufīda fī sharḥ mulghaz al-Qaṣīda li-Abī ʿAlī Sīnā
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

A short esoteric commentary, partly based on the *Rasāʾil* of the Ikhwān al-Ṣafāʾ, on the *Qaṣīdat al-nafs* by Ibn Sīnā (d.429/1037), a poem on the relationship between soul and body.

Incipit:

الحمد لله من بصائر اتباع ال محمد الاموار عليهم السلام بنور الرشاد ومطلعهم بموادهم
الرحيم من اسرار الخلقة ...

Ms. 1198 (ArI, ZA)
COPYIST: Sharafʿalī b. Raḥīmbhāʾī, of Kūdara or Kawdara.
DATE: n.d. (second half of 13th/19th century).
DESCRIPTION: 52 leaves; 10 lines per page; 140 x 100/95 x 60 mm.; clear black naskhī; worm-eaten throughout without loss of text.

REFERENCES: Cortese, [127/875]; Fyzee, *CFM*, p.219; Gacek, *IIS*, vol.1 (no.120); Goriawala, 101 (no.iv), 105–6; Poonawala, p.159 (no.9).
EDITIONS: Goriawala states that an edition with commentary of this work is in Ṭāhir Sayf al-Dīn b. Muḥammad Burhān al-Dīn, 'Duzaz al-hudā al-muḍīʾa,' *al-Risāla al-Ramaḍāniyya*, Bombay, 1336–1341/1917–1923.

[126]

al-Risāla al-Raḍiyya fī jawāb man yaqūlu bi-qidam al-jawhar wa-ḥudūth al-ṣūra

Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century).

A short polemical work against those who maintain the eternity of substance and the transitory character of form. It also deals with Unity of God and multiplicity of creation. Part of a collection of 13 treatises by, or attributed to, al-Kirmānī.

Incipit:

الحمد لله رب السماء وما بناها وخالق الارض ... اما بعد فقد ذكرنا فيما تقدم من رسائلنا ما رعانا من عملها ...

(A) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.20r–29v (f.23r blank); 13 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; marginal annotations and corrections.

(B) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: pp.30–43; 16 to 18 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; title, punctuation and some headings in red; marginal annotations and corrections in several hands; diagrams on p.34.

REFERENCES: Cortese, [65/1032 (no.3)], [66/958]; Gacek, *IIS*, vol.1 (no.122); Goriawala, 59 (no.iii); Ivanow, *IL*, 135; al-Majdūʿ, p.145; Poonawala, p.100 (no.14); ZA, *Hamāre*, index, no.34.
EDITIONS AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.35–42. For an English summary, see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.27–29.

[127]

al-Risāla al-Waḍīʾa fī maʿālim al-dīn wa-uṣūli-hi
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

A short treatise in two *maqāla*s, written to reaffirm the official Fāṭimid doctrine of a balanced observation of the esoteric and exoteric aspects of the revealed law, in response to trends within the *daʿwa* calling for a greater emphasis on the *bāṭin*. The first part, in seventeen *faṣl*s, deals with intellectual and practical forms of worship, angelology, prophethood, the *waṣī*, imamate, creation, natural world, ranks in the religious hierarchy, allegorical interpretation of the *sharīʿa*, etc. The second part, in eight *faṣl*s, deals with the pillars of Islam.

Incipit:
الحمد لله ذى الايات الباهرات ورافع السماوات الذى خلق الاشياء كلها ...
واعلم ان مشايخ الدعوة الهادية جزاهم الله ...

(A) Ms. 1228 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Mullā Muḥsin ʿAlī. Written at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 4 Shaʿbān 1294/17 February 1877.
DESCRIPTION: 358 pp.; 9 lines per page; 193 x 120/120 x 80 mm.; clear black naskhī on multicoloured paper; headings, quotations and words in red; corrections, additions and annotations in the margins, occasionally in a later hand.

(B) Ms. 1186 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. Mullā ʿAbd ʿAlī b. Mullā Afḍal ʿAlī, of Ḥaydarābād. Written in Madrās at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 15 Muḥarram 1298/17 December 1880.
DESCRIPTION: 160 pp.; 15 lines per page; 200 x 125/150 x 90 mm.; clear black naskhī on multicoloured patterned paper; title, headings, quotations and words in red; corrections, additions and annotations in the margins, occasionally in a later hand, in pencil;

diagram on p.67.

REFERENCES: Cortese, [61/947], [62/864]; Gacek, *IIS*, vol.1 (no.124); Goriawala, 60–62; al-Majdūʿ, pp.127–129; Poonawala, pp.98–99 (no.10); ZA, *Hamāre*, index, no.30.
EDITIONS: Ḥamīd al-Dīn al-Kirmānī, *al-Risāla al-waḍīʾa fī maʿālim al-dīn wa-uṣūli-hi*, ed. M. ʿĪsā al-Ḥarīrī, Kuwait, 1987.
EXTRACTS: P. Kraus, 'Hebräische und syrische Zitate in ismāʿīlitischen Schriften,' *Der Islam*, 19 (1931), pp.243–263; rep. in P. Kraus, *Alchémie*, pp.3–25.

[128]

al-Risāla al-Waḥīda fī ithbāt arkān al-ʿaqīda
Ḥusayn b. ʿAlī b. Muḥammad b. al-Walīd (d.667/1268)

A short treatise divided into three chapters, each subdivided in parts. The first chapter deals with the necessity for the continuous presence of the imamate in the world. It is based on *Kitāb al-Fatarāt wa'l-qirānāt* [cat. no.54] by Jaʿfar b. Manṣūr al-Yaman and the *Risālat Jāmiʿat al-jāmiʿa* [cat. no.143] by the Ikhwān al-Ṣafāʾ. Chapter two deals with *tawḥīd* and creation. Chapter three is on the hereafter, reward and punishment, and the ranks of the *daʿwa*. Part of it focuses on the correspondences between the world of religion (*ʿālam al-dīn*) and the world of creation (*ʿālam al-khalq*). In this work Ḥusayn b. al-Walīd ascribes the authorship of the *Rasāʾil Ikhwān al-Ṣafāʾ* to the early Ismaili imam, ʿAbd Allah b. Muḥammad b. Ismāʿīl.

Incipit:

الحمد لله الذى عم عدله جميع ابداعه وما خص واعشى نور جلاله بصائر المشبهين ...
اما بعد ايهــا الاخ وفقك الله تع وايانا لمرضاته ...

(A) Ms. 1219 (ArI, ZA)
COPYIST: Murād ʿAlī b. Mullā Afḍal. Written at the time of Abū Muḥammad Najm al-Dīn, mentioned in the colophon.
DATE: 8 Rabīʿ al-thānī 1262/4 April 1846.
DESCRIPTION: one leaf, 30 leaves of text; 19 lines per page; 224 x130/160 x 82 mm.; clear black naskhī within red and blue frame;

title, headings and punctuation in red; a few corrections, additions and annotations in the margins in several hands; slightly worm-eaten throughout.

(B) Ms. 1210 (ArI, ZA)
COPYIST: Mullā Muḥammad ʿAlī b. ʿAbd al-Qādir, of Rāmpūr. Written at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: Thursday 12 Shawwāl 1273/4 June 1857.
DESCRIPTION: 79 leaves; 10 lines per page; 181 x 115/115 x 68 mm.; elegant black naskhī within double black and red frame; decorative device on the opening page; title, headings and punctuation in red; additions, corrections and annotations in the margins, sometimes within cartouches, occasionally in a later hand; purple leather binding, gilt, with flap.

(C) Ms. 1244 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭān ʿAlī]. Written in Burhānpūr.
DATE: Dhu'l-ḥijja 1355/February 1937.
DESCRIPTION: ff.113r–156v; 15 lines per page; 172 x 115/120 x 70 mm.; clear black naskhī; headings, overlining and some corrections in red; some additions, corrections and annotations in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.125); Goriawala, 125–127; Ivanow, *IL*, 258; al-Majdūʿ, p.150; Poonawala, p.164 (no.2); ZA, *Hamāre*, index, no.61.

[129]

al-Risāla al-Wāʿiẓa ʿan masāʾil al-māriq min al-dīn Ḥasan al-Farghānī al-Ajdaʿ
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

Written in 408/1017, it is a response to extremist views expressed by the dissident al-Ḥasan al-Akhram al-Farghānī (d.408/1017). The work was also intended as a refutation of the Druze claims of

al-Ḥākim's divinity. Part of a collection of 13 treatises by, or attributed to, al-Kirmānī.

Incipit:

الحمد لله بنعمته تتم الصالحات وبطاعة اوليائه تعم البركات ... اما بعد فقد كانت رقعتك وصلت ...

(A) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.140v–153v; 15 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; title and quotation in red; marginal annotations and corrections.

(B) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: pp.215–239; 17 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; title in tarnished green, a quote in yellow and occasional overlining and annotations in red; marginal annotations and corrections, some in a later hand; loss of text on p.215 due to corrosive ink.

REFERENCES: Cortese, [65/1032 (no.10)], [66/958]; Gacek, *IIS*, vol.1 (no.126); Goriawala, 59 (no.x); Ivanow, *IL*, 142; al-Majdūʿ, pp.147–148; Poonawala, p.100 (no.21); ZA, *Hamāre*, index, no.34.
EDITIONS AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.134–147. It was also edited by M. Kāmil Ḥusayn in *Majallat kulliyyat al-ādāb bi'l-jāmiʿa al-Miṣriyya*, 14 (1952), pp.1–29. For an English summary, see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.54–57.

[130]

al-Risāla al-Zāhira fi jawāb masāʾil waʾl-naẓar fi abwāb al-rasāʾil
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

A series of questions and answers in refutation of ideas attributed, erroneously, to Abū Yaʿqūb al-Sijistānī. Themes covered include discussions on the Originator (*al-mubdiʿ*), the eternal and the transient, emanation, eternity, reality and imagination. Part of a collection of 13 treatises by, or attributed to, al-Kirmānī.

Incipit:

الحمد لله رب الخنس وخالق الجوار الكنس الذى سبحته العقول المضية ... امابعد فقد وصل كتابك ايها الاخ الجليل والكشف النبيل ...

(A) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhuʾl-qaʿda 1348/5 April 1929.
DESCRIPTION: ff.97r–109r; 13 to 15 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; some marginal annotations and corrections.

(B) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: pp.140–158; 17 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; occasional overlining, punctuation and annotations in red; marginal annotations and corrections.

REFERENCES: Cortese, [65/1032 (no.7)], [66/958]; Gacek, *IIS*, vol.1 (no.127); Goriawala, 59 (no.vii); Ivanow, *IL*, 139; al-Majdūʿ, pp.146–147; Poonawala, p.100 (no.18); ZA, *Hamāre*, index, no.34.
EDITION AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.91–101. For an English summary, see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.40–43.

[131]

[Risāla]
Anon.

The second and third, final, *juz*ʾ of what appears to be an important treatise belonging to the Yemeni Ṭayyibī literary tradition of Ismailism dealing with the soul, cosmology, the natural world and death. It is divided into 13 small *faṣl*s, most of them beginning with a quote from poetry, presumably written by a *dāʿī muṭlaq*, followed by commentary. The work contains quotations of verses from the *Dīwān* of al-Sulṭān al-Khaṭṭāb [cat. no.21], and it is based on *Majālis al-nazf li-ṭahārat al-nufūs* and *Risālat Bayān iʿtiqād Ikhwān al-Ṣafāʾ* (neither mentioned in Poonawala) and Ḥamīd al-Dīn al-Kirmānī's *Risālat Maʿālim al-dīn*, ʿAlī b. al-Ḥusayn b. al-Walīd's *Risālat al-Ḍalʿ* (not mentioned in Poonawala), Ḥamīd al-Dīn al-Kirmānī's *Kitāb al-Dhāt wa'l-ṣūra*. Significantly, this work provides us with the authorship of the latter treatise so far ignored by both Poonawala (cf. p.321, no.36) and Ivanow (see *IL*, 374). The *Kitāb al-Dhāt wa'l-ṣūra* is mentioned by Ḥasan al-Bharuchi in his *Kitāb al-Azhār* [cat. no.50], with no reference to its author, as one of the most important works he was made to study during the early phase of his learning.

Begins:

... لها فى ذلك العالم الشريف النورانى والمحل القدسانى الروحانى وانه لاخلاص ...

Ms. 1292 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭānʿalī]. Written in Burhānpūr.
DATE: 6 Rabīʿ al-thānī 1356/15 June 1937.
DESCRIPTION: ff.33r–45v (ff.46r–48v blank); 17 to 18 lines per page; 221 x130/155 x 85mm.; clear black naskhī on green paper; headings, quotations, overlining and some punctuation in red; defective at the beginning, lacking the whole first *juz*ʾ.

[132]

Risālat al-Bayān li-mā wajab min maʿrifat al-ṣalāt **(or** ***Risālat al-Bayān li-mā wajab fī maʿnā nisf shahr rajab*** **or** ***R. … fī taʾwīl shahr rajab*****)**
Idrīs ʿImād al-Dīn b. al-Ḥasan (d.872/1468)

A short treatise in three chapters, altogether divided into ten parts, focusing mainly on the *taʾwīl* of various forms of devotion, prayers and rituals. It deals in particular with the allegorical interpretation for the special status of the months of Rajab, Shaʿbān and Ramaḍān. It provides the *taʾwīl* for rituals like fasting during the *ayyām al-bīḍ* (13, 14 and 15 of Rajab) and the bath to be taken at noon on 15 Rajab.

Incipit:
الحمد لله مبدع العقل بالاحدية متفردا … امابعد فانه لما كانت اوضاع الانبياء والاولياء دالة على معناها …

(A) Ms. 1168 (ArI, ZA)
COPYIST: Qāsimjī b. Mullā Ḥasanʿalī.
DATE: 23 Shaʿbān 1296/11 August 1879.
DESCRIPTION: 87 leaves (ff.8v–10r blank, text beginning on f.10r); 11 lines per page; 195 x 115/130 x 75 mm.; black naskhī within black frame; title, headings, occasional words and in purple; occasional corrections and additions in the margins.

(B) Ms. 1190 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. ʿAbd ʿAlī b. Afḍal ʿAlī. Written at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 15 Dhu'l-ḥijja 1300/16 October 1883.
DESCRIPTION: 69 leaves; 11 lines per page; 195 x 125/125 x 75 mm.; clear black naskhī; title, headings, occasional words and in purple, some overlining and punctuation in green; occasional corrections and additions in the margins.

(C) Ms. 1257 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (late 13th/19th century).
DESCRIPTION: 72 leaves; 13 lines per page; 203 x 130/130 x 80

mm.; clear black naskhī on faded blue paper, within polychrome frame; title in green, red and yellow; headings, occasional words and in purple, some overlining and punctuation in green; rare corrections and additions in the margins.

REFERENCES: Cortese, [39/909]; Gacek, *IIS*, vol.1 (no.130); Gacek, *SOAS*, 282; Goriawala, 135–136; Ivanow, *IL*, 274; al-Majdūʿ, pp.150–151; Poonawala, pp.173–174 (no.6); ZA, *Hamāre*, index, no.68.

[133]

Risālat al-Iḥsān fī khalq al-insān
Anon.

This short treatise, belonging to the Yemeni Ṭayyibī tradition, has been attributed without conclusive evidence to either the third *dāʿī muṭlaq* Ḥātim b. Ibrāhīm al-Ḥāmidī (d.596/1199) or to the sixth *dāʿī muṭlaq* ʿAlī b. Ḥanẓala (d.626/1229). It is divided into five short chapters on ethics and the allegorical interpretation of man's creation, the meanings of 'partial' and 'complete' life, as well as 'partial' and 'complete' death.

Incipit:
الحمد لله المتعالى عن الحد والرسم المتنزه عما يخطر فى العقل والوهم ... اما بعد ايها العبد الصالح جعلك الله طالبا للعلم ...

(A) Ms. 1291 (ArI, ZA)
COPYIST: ʿAbd al-ʿAlī b. Qamar al-Dīn Bāqirbhāʾī Bābūjī.
DATE: 22 Muḥarram 1289/31 March 1872.
DESCRIPTION: ff.126r–153r; 17 lines per page; 200 x 125/160 x 80 mm.; neat black naskhī; headings in red; slightly worm-eaten.

(B) Ms. 1137 (ArI, ZA)
COPYIST: ʿAbd al-Mahdī b. Mullā ʿAbd-i ʿAlī b. Mullā Faḍl ʿAlī, from Ḥaydarābād. Written at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: '*ʿĪd ghadīr khum*' 1301/1883.
DESCRIPTION: 80 pp.; 11 lines per page; 185 x 122/130 x 75 mm.;

clear black naskhī on blue paper; headings and punctuation in red; very few corrections and additions in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.131); Goriawala, 113–114; Ivanow, *IL*, 229; al-Majdūʿ, p.197; Poonawala, p.322 (no.47).

[134]

Risālat al-Janāʾiz **(or *Kitāb al-Janāʾiz*)**
Yūsufʿalī b. Shaykh Muʾminjī (fl.13th/19th century)

A short treatise dealing with the protocol to be adopted in funeral processions and in particular the position where the imam should stand. It is divided into seven *mawāḍīʿ*. The first focuses on the example set by the Prophet Muḥammad, on the basis of what is said in the *Daʿāʾim al-Islām* [cat. no.14] by al-Qāḍī al-Nuʿmān. The second is based on the *ʿUyūn al-akhbār* [cat. no.177] by Idrīs ʿImād al-Dīn. The third *mawḍūʿ* deals on where men and women should stand in relation to the imam during the funeral prayer. The fourth outlines the differences between the funeral prayer and the ordinary one based on the authority of Amīnjī b. Jalāl and others. The fifth section on the fact that the queue of the funeral procession goes from the *qibla* towards the imam as one can infer from the *Taʾwīl al-daʿāʾim* [cat. no.165] by al-Qāḍī al-Nuʿmān and on the basis of Amīnjī b. Jalāl. The sixth *mawḍūʿ* is again on the logistics of the funeral prayer and contains quotations from *al-Muntakhaba* [cat. no.176] by al-Qāḍī al-Nuʿmān. The final *mawḍūʿ* aims at dispelling the polemics revolving around the position of the imam in funeral protocols.

Incipit:

الحمد لله خالق كل شيء مخرج الحي من الميت ومخرج الميت من الحي وصلى الله على اكرم مبعوث من اكرم حي الى كل حي ...

Ms. 1302 (ArI, ZA)
COPYIST: ʿAbd al-Rasūl b. Mullā Hibat Allāhbhāʾī, in Kaparwanj (Kapadwanj). Written at the time of Muḥammad Burhān al-Dīn, mentioned in the colophon.

DATE: 2 Ṣafar 1322/17 April 1904.
DESCRIPTION: ff.1v–18v; 14 lines per page; 230 x 133/155 x 80 mm.; black naskhī; headings in red; very brittle paper, the first and other leaves badly cracked without significant loss of text.

[135]

Risālat al-Mabdaʾ waʾl-maʿād
Ḥusayn b. ʿAlī b. Muḥammad b. al-Walīd (d.667/1268)

One of the most famous short compendia of Ismaili theology of the early Yemeni Ṭayyibī tradition. It consists of an introduction on *tawḥīd* and five chapters on the spiritual universe and its corresponding ranks in the created world; man's creation and the ranks of the Ismaili hierarchy; eschatology; the imamate and its opponents.

Incipit:

الحمد لله رب العالمين وصلوته على رسوله سيدنا محمد خاتم النبيين ... اعلم ايها الاخ السعيد الموفق الرشيد انار الله بصيرتك ...

(A) Ms. 1282 (ArI, ZA)
COPYIST: ʿAbd al-Qayyūm b. al-Muqaddasbhāʾī Ṣāḥib Ḥātimbhāʾī. Written in Karānjī Bandarī (Karachi), during the time of ʿAbd Allāh Badr al-Dīn, mentioned in the colophon.
DATE: Thursday 21 Dhuʾl-ḥijja 1328/23 December 1910.
DESCRIPTION: one leaf, 44 pp.; 16 lines per page; 180 x 110/140 x 60 mm.; clear black naskhī; title throughout, captions indicating the sections and page numbers in red; corrections and additions in the margins, often in a later hand.

(B) Ms. 1113 (ArI, ZA)
COPYIST: [Ḥusayn b. Mullā Muḥammad ʿAlī b. Mullā Sulṭānʿalī]. Written in Burhānpūr.
DATE: 28 Ṣafar 1355/19 May 1936.
DESCRIPTION: ff.1v–17v (18r–24v blank); 19 lines per page; 225 x 140/175 x 85 mm.; clear black naskhī; title, lines, occasional words and part of the colophon in red; occasional corrections in

the margins.

REFERENCES: Cortese, [132/965], [133/968], [134/879]; Gacek, *IIS*, vol.1 (no.73); Goriawala, 115; Ivanow, *IL*, 260; Poonawala, p.165 (no.7); ZA, *Hamāre*, index, no.57.
EDITIONS AND TRANSLATIONS: H. Corbin, *Trilogie ismaélienne*, Paris-Tehran, 1961, pp.99–130 (Ar.), pp.129–200 (Fr.); W. Madelung (review), *Oriens*, 17 (1964), p.313. Goriawala and Fyzee, *CFM*, p.219, mention a Gujarati translation.

[136]

Risālat al-Nafs
al-Dhuʾayb b. Mūsā al-Wādiʿī (d.546/1151)

A short treatise in four chapters, on *ḥaqāʾiq* in general. It deals in particular with the connection between soul and body, which is compared to the relationship between master and pupil. Chapter one is on the human body, the sensitive and the 'dormant' souls. Chapter two deals with the rational soul. In chapter three it is stated that the souls of the master and the pupil constitute one essence. The fourth chapter is on the souls of the prophets and the imams.

Incipit:

قال النبي ص اعرفكم بنفسه اعرفكم بربه واجهلكم لنفسه فهو بغيرها اجهلكم
لربه لان من جهل نفسه فهو بغيرها اجهل والى طريق الباطل ...

Ms. 1129 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī, living in Ḥaydarābād.
DATE: 13 Rabīʿ al-awwal 1311/23 November 1893.
DESCRIPTION: 23 leaves; 13 lines per page; 223 x 140/160 x 90 mm.; clear black naskhī; occasional corrections and additions in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.133); Goriawala, 82; Ivanow, *IL*, 196; al-Majdūʿ, p.201; Poonawala, p.138 (no.1).

[137]

Risālat al-Naẓm fī muqābalat al-ʿawālim baʿḍu-hā baʿḍan bi-mā fī-hā min al-mawjūdāt
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

A short exposition of al-Kirmānī's doctrine of correspondences between five coexisting realms, as part of the author's attempt to reconcile, philosophically, the multiplicity of creation with the Unity of God. Part of a collection of 13 treatises by, or attributed to, al-Kirmānī.

Incipit:

الحمد لله رب الوحدة والاحاد وخالق الفردانية والافراد ... اما بعد فقد وصل كتابك ... تذكرانك قرأت الرسالة الدرية ...

(A) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.11r–20r; 13 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; some marginal annotations and corrections.

(B) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: 16–29 pp.; 17 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; title, punctuation and some headings in red; marginal annotations and corrections in several hands.

REFERENCES: Cortese, [65/1032 (no.2)], [66/958]; Gacek, *IIS*, vol.1 (no.134); Goriawala, 59 (no.ii); Ivanow, *IL*, 134; al-Majdūʿ, p.145; Poonawala, p.100 (no.13); ZA, *Hamāre*, index, no.34.
EDITIONS AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-Kirmānī*, Beirut, 1983, pp.27–34. See also the edition by M. Kāmil Ḥusayn, 1952. For an English summary, see H. Haji, *A Distinguished*

Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles, London, 1998, pp.25–26.

[138]

Risālat al-Rawḍa fi'l-azal wa'l-azalī wa'l-azaliyya
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

A literary and esoteric interpretation of the concept of eternity. The treatise is also a refutation of the way in which the same theme is discussed by Abū Yaʿqūb al-Sijistānī in the 21st chapter of his *Kitāb al-Maqālīd* [cat. no.59]. Part of a collection of 13 treatises by, or attributed to, al-Kirmānī.

Incipit:

الحمد لله رب الابعاد والاقدار وخالق الانسان من صلصال كالفخار ... اما بعد فانا قد بينا في الرسالة الدرية ...

(A) Ms. 1225 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: 7 Dhu'l-qaʿda 1348/5 April 1930.
DESCRIPTION: ff.82r–97v; 13 lines per page; 215 x 135/150 x 80 mm.; clear black naskhī; very few marginal annotations and corrections.

(B) Ms. 1231 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: pp.119–140; 17 lines per page; 270 x 150/210 x 105 mm.; clear black naskhī within red frame; title in tarnished green, occasional overlining and annotations in red; marginal annotations and corrections.

REFERENCES: Cortese, [65/1032 (no.6)], [66/958]; Gacek, *IIS*, vol.1 (no.135); Goriawala, 59 (no.vi); Ivanow, *IL*, 138; al-Majdūʿ, p.146; Poonawala, p.100 (no.17); ZA, *Hamāre*, index, no.34.
EDITIONS AND SUMMARY: M. Ghālib (ed.), *Majmūʿat rasāʾil al-*

Kirmānī, Beirut, 1983, pp.81–91. For an English summary, see H. Haji, *A Distinguished Dāʿī under the Shade of the Fāṭimids: Ḥamīd al-Dīn al-Kirmānī and his Epistles*, London, 1998, pp.39–40.

[139]

Risālat al-Tadhkira
Ḥātim b. Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.596/1199)

A short treatise divided into *faṣl*s, dealing with beginning and return, reward and punishment, *wilāya*, the spirit of the believer and its progress from the physical realm to the spiritual one, the hierarchies and the cycles of prophethood, the natural kingdoms, etc.

Incipit:

الحمد لله الذى عمر نفوس العارفين بتوحيده وخصهم بالتمسك بتمجيده وتجريده ...
اعلم ايها الاخ البار الرحيم بان سلامك الى يوم الدين ...

Ms. 1255 (ArI, ZA)
COPYIST: unknown.
DATE: 12 Dhu'l-ḥijja 1274/23 July 1858.
DESCRIPTION: 12 leaves; 13 lines per page; 185 x 120/120 x 80 mm.; clear black naskhī; title and headings in red.

REFERENCES: Gacek, *IIS*, vol.1 (no.137); Ivanow, *IL*, 222; al-Majdūʿ, pp.199–200; Poonawala, p.152 (no.2).

[140]

Risālat Dhāt al-bayān fi'l-radd ʿalā Ibn Qutayba
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

Only the first half of this work seems to be extant. In keeping with other known manuscripts, this copy covers the first eight *ajzāʾ* only. The treatise is a refutation of ʿAbd Allāh b. Muslim b. Qutayba (d.276/889) regarding matters of *fiqh*.

Incipit:

اسعدك الله بطاعته واستعملك برضاته ووفقك الله لما يرضيك ويرضى وليه ...

Ms. 1164 (ArI, ZA)
COPYIST: unknown. Written in Sūrat under the tutelage (*fī dars*) of Muḥammad ʿIzz al-Dīn, mentioned in the colophon.
DATE: 13 Rajab 1233/18 May 1818.
DESCRIPTION: 88 leaves; 15 lines per page; 191 x 110/145 x 70 mm.; clear black naskhī; headings and endings of sections in red; very few corrections and additions in the margins.

REFERENCES: Fyzee, *CFM*, p.213; Fyzee, *QN*, 17; Ivanow, *IL*, 74; Poonawala, p.63 (no.32); Sezgin, vol.1, p.577.

[141]

Risālat [falak al-qamar?]
Anon.

Part of a text belonging to the Yemeni Ṭayyibī literary tradition dealing with cosmology, particularly, on the moon and the celestial spheres, the ranks of the religious hierarchy, the cycles of prophethood, physical and spiritual worlds. Reference is made in this work to the *De Natura* by Pliny, the *Majālis* [cat. no.76] by al-Muʾayyad fi'l-Dīn al-Shīrāzī, a *risāla* sent by an Ibrāhīm b. Ḥamdūn to the famous early *dāʿī* in Yemen Mansūr al-Yaman, and to verses by al-Sulṭān al-Khaṭṭāb.

Begins:

... المتسلم عنه وكان الفاعل لاجسام هؤلاء الاشخاص الشريفة المتولى ...

Ms. 1291 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (late 13th/19th century).
DESCRIPTION: ff.71r–86v; 12 lines per page; 195 x 120/125 x 80 mm.; black naskhī; occasional corrections in the margins; part of the text in cryptic alphabet; defective at the beginning.

[142]

[Risāla fī dhikr al-salam]
Anon.

Extract from an Indian Ṭayyibī treatise on jurisprudence, dealing with commercial transactions, food that is *ḥalāl* and *ḥarām*, etc. Reference is made to *Kitāb al-Yanbūʿ* [cat. no.67] attributed to al-Qāḍī al-Nuʿmān.

Incipit:

فى الرسلمة المباركة فى ذكر السلم ومعنى السلم ان يدفع بالمثل رجل الى رجل ماذة درهم ...

Ms. 1262 (ArI, ZA)
COPYIST: ʿAbd al-ʿAlī b. Ḥasanʿalī b. Ibrāhīm, of Dahandūkiyya *ʿmin lākhiyya (?)...al-shaykh Rasūljī b. Qāsimjī'.*
DATE: 24 Jumāda'l-ūlā 1320/28 August 1902.
DESCRIPTION: ff.207r–209v; 16 lines per page; 220 x 135/140 x 65 mm.; black naskhī.

[143]

Risālat Jāmiʿat al-jāmiʿa
Ikhwān al-Ṣafāʾ (fl. early 4th/10th century)

A selection from the abridged version of *al-Risāla al-Jāmiʿa* [cat. no.120], being in turn a condensed rendition of the well known *Rasāʾil* by the same authors.

Incipit:

فصل فى معرفة آدم الكلى وزوجته وابليس الكلى والشجرة المنهى عنها وما كان
الامر فى ذلك فى حال البداية ...

Ms. 1310 (ArI, ZA)
COPYIST: Ḥasan ʿAlī Afḍal al-Murād. Written, while at college, at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.

DATE: *ʿĪd al-fiṭr* 1275/1858.
DESCRIPTION: 2 flyleaves, 82 leaves; 13 lines per page; 185 x 110/135 x 70 mm.; clear black naskhī, occasionally within red frame; headings in red; very few corrections and additions in the margins in a later hand; worm-eaten throughout.

REFERENCES: Cortese, [49/1000], [50/914]; Goriawala, 9. See Gacek, *IIS*, vol.1 (no.93).
EDITIONS: Ikhwān al-Ṣafāʾ, *Risālat Jāmiʿat al-jāmiʿa,* ed. ʿĀ. Tāmir, Beirut, 1959 and Beirut, 1970.

[144]

Sarāʾir al-nuṭaqāʾ
Jaʿfar b. Manṣūr al-Yaman (fl. 4th/10th century)

An esoteric interpretation of stories of the prophets in the Qurʾān, and the periods of prophethood from Adam to Muḥammad and the *Qāʾim* Muḥammad b. Ismāʿīl. The *Sarāʾir* is very likely an earlier version of another treatise by the same author called *Asrār al-nuṭaqāʾ* [cat. no.13].

Incipit:

الحمد لله موید الحق ونصیره ومظهر الخلق بتدبیره ... اما بعد فان الله وله الحمد
والکبریاء والعظمة والسناء جعل لمخلوقاته ابتداء وانتهاء ...

Ms. 1150 (ArI, ZA)
COPYIST: unknown.
DATE: 1270/1853.
DESCRIPTION: 2 leaves, 216 pp., one leaf; 14 lines per page; 190 x 135/135 x 80 mm.; clear black naskhī; headings, punctuation and some annotations in red; many corrections, additions and annotations in the margins; worm-eaten throughout.

REFERENCES: Gacek, *IIS*, vol.1 (no.138); Ivanow, *IL*, 15; Poonawala, p.72 (no.2); ZA, *Hamāre*, index, no.10.

[145]

Sharḥ al-Akhbār fī faḍāʾil al-aʾimma al-aṭhār
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

Parts one, two, three and four (*juzʾ 1–4*)

The first four sections (of a total 16) of this extensive work mainly about ʿAlī b. Abī Ṭālib and the imams up to al-Mahdī. It was corrected and approved by the Fāṭimid Imam-caliph al-Muʿizz and summarises previous works by the same author as well as adding new material. Among the works paraphrased or quoted are *Iftitāḥ al-daʿwa* [cat. no.36], *Maʿālim al-Mahdī* and *Manāqib li-ahl bayt Rasūl Allāh*. Part one deals with the relationship between ʿAlī and the Prophet. Part two is on ʿAlī's excellence in preceding others in accepting Islam. Part three covers ʿAlī's role in the battles fought by the Prophet and ʿAlī's excellence over others in being among the first to follow the pillars of Islam. Part four is about ʿAlī's dealings with his opponents at the Battle of the Camel, the people of Syria and the Khārijites.

Incipits:

al-juzʾ al-awwal

الحمد لله الاول بلا حد والاخر بلا امد وصلى الله على خاتم انبيائه ... قال القاضى
النعمان بن محمد قس اثرت من الاخبار وجمعت من الاثار فى فضل الائمة الابرار ...

al-juzʾ al-thānī

الدعشى باسناده عن حبة العربى قال نزلت النبوة على النبى صلع فى يوم الاثنين ...

al-juzʾ al-thālith

قد ذكرت فيما مضى من هذا الكتاب ان عليا اول من امن بالله وبرسوله من ذكور امته ...

al-juzʾ al-rābiʿ

الدعشى باسناده عن ابى سعيد الخدرى انه قال كنا جلوسا ننتظر رسول الله صلعم وآله فخرج الينا ...

(A) Ms. 1127 (ArI, ZA)
COPYIST: Yūsuf ʿAlī b. Miyān Ṣāḥib ʿAbd al-Ḥusayn Islāmpūrī.
DATE: 20 Muḥarram 1319/8 May 1901.
DESCRIPTION: 152 leaves (part one: ff.1v–39r; part two: ff.39v–75v; part three: ff.75v–114v; part four: ff.114v–152r); 16 lines per page; 220 x 144/160 x 80 mm.; clear black naskhī; title, headings and colophon in red.

(B) Ms. 1124 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 333 pp. (pp.84, 163, 252 blank) (part one: pp.1–83; part two: pp.85–162; part three: pp.164–251; part four: pp.253–333); 17 lines per page; 222 x 142/155 x 85 mm.; black naskhī; occasional headings and words in red; corrections, additions and annotations in the margins, often in pencil.

(C) Ms. 1206 (ArI, ZA). Parts one, two and three only.
COPYIST: unknown.
DATE: 5 Ṣafar 1303/12 November 1885.
DESCRIPTION: 241 pp. (pp.52–73, 156–157 blank) (part one: pp.2–51; part two: pp.74–155: part three: pp.158–241); 14 lines per page; 190 x 125/130 x 75 mm.; black naskhī; title, headings and words in red; corrections, additions and annotations in the margins, often in a later hand.

(D) Ms. 1301 (ArI, ZA). Part four only.
COPYIST: unknown.
DATE: n.d. (last quarter of 13th/19th century).
DESCRIPTION: ff.1r–63r (f.63v blank); 11 lines per page; 205 x 120/140 x 90 mm.; clear black naskhī; title, headings, quotations and overlining in red; very few corrections, additions and annotations in the margins. This work is followed by a large portion

(ff.64r–144v, of these ff.90r—v, 97r–v, 105v, 138r–v are blank) of miscellaneous annotations of, and extracts from, Ṭayyibī literature consisting mainly of traditions, tales, questions and answers, verses, prayers etc.

Parts four, five and six (*juzʾ 4–6*)

In addition to part four about ʿAlī's dealings with his opponents, this text includes parts five and six, the latter beginning here from section four, narrating the events leading to the Battle of Ṣiffīn and its aftermath.

Incipits:

al-juzʾ al-rābiʿ

الدعشى باسناده عن ابى سعيد الخدرى انه قال كنا جلوسا ننتظر رسول الله صلعم وآله فخرج الينا ...

al-juzʾ al-khāmis

محمد بن حميد باسناده عن ابى عبد الرحمن السلمى انه قال شهدت صفين مع على عليه السلام وكنا رجلين ...

al-juzʾ al-sādis

.. عاملا مكانه وجاء بقوله قال له ليت شعرى اكنت بعد منا احمتنا بعدك ...

(E) Ms. 1105 (ArI, ZA)
COPYIST: Luqmānjī b. Ibrāhīmjī, of Madrās. Written at the time of ʿAbd al-Ḥusayn Ḥusām al-Dīn, mentioned in the colophon of *al-juzʾ al-rābiʿ* (p.61).
DATE: 29 Ṣafar 1303/6 December 1885; 5 Ṣafar 1303/12 November 1885; 11 Ṣafar1303/18 November 1885.
DESCRIPTION: 98 leaves (ff.31v–32v, 65v–78v blank) (part four: ff.1r–31r; part five: ff.33r–65r; part six: ff.79r–98v); 18 lines per page; 200 x 130/130 x 85 mm.; clear black naskhī; titles in red.

Parts seven, eight and nine (*juzʾ 7–9*)

Part seven deals with the excellence of ʿAlī and his superiority over the other caliphs. Part eight focuses on the obedience to ʿAlī and his successors. Part nine contains a commentary on verses of the Qurʾān (XXXIII:33 and V:55) alluding to ʿAlī and the imams after him. It also deals with the marriage of ʿAlī and Fāṭima.

Incipits:

al-juzʾ al-sābiʿ

ومما جاء من مناقب علي ع م وفضائله وسوابقه الدعشي باسناده [عن]
عبد الله بن وقيم (sic) الكناني ...

al-juzʾ al-thāmin

الدعشي باسناده عن عمرو (sic) بن حسين ان رسول الله صلع قال علي ولي كل
مؤمن ومن بعدى ...

al-juzʾ al-tāsiʿ

قد ذكرت في باب من ابواب هذا الكتاب ما نزل من الوحي والقرآن في علي عم
وولاية الائمة من ذريته ...

(F) Ms. 1176 (ArI, ZA)
COPYIST: [ʿAbd al-Mahdī b. ʿAbd-i ʿAlī b. Afḍal ʿAlī].
DATE: 14 Ṣafar 1303/21 November 1885; 25 Ṣafar 1303/2 December 1885; 29 Ṣafar 1303/6 December 1885.
DESCRIPTION: 249 pp. (pp.86–88, 172 blank) (part seven: pp.2–85; part eight: pp.89–171; part nine: pp.174–249); 14 lines per page; 200 x 127/125 x 75 mm.; black naskhī; title and headings in red; corrections, additions and annotations in the margins, in several hands.

Parts ten, eleven, twelve and thirteen (*juzʾ 10–13*)

Part ten deals with the assassination of ʿAlī b. Abī Ṭālib, his will and his last words on good morals to be followed by posterity. It also discusses the divine quality of the names of Muḥammad, ʿAlī, Fāṭima, al-Ḥasan and al-Ḥusayn. Part eleven is on the qualities of

the members of the Prophet's household, in particular Khadīja, Fāṭima, al-Ḥasan and al-Ḥusayn. Part twelve covers the assassination of al-Ḥasan and martyrdom of al-Ḥusayn respectively as well as the praising of their qualities. Part thirteen deals further with the killing of al-Ḥusayn, the excellency of the people of the House of the Prophet and the qualities of the imams in the line of al-Ḥusayn up to Ismāʿīl b. Jaʿfar b. Muḥammad b. ʿAlī.

Incipits:

al-juzʾ al-ʿāshir

مصاب امير المؤمنين علي بن ابي طالب عليه الصلوة والسلام وبركاته ورحمته وكرامته
بكر بن عبد الوهاب باسناده عن ابي جعفر محمد بن علي ع م انه سئل عن سن علي ع م ...

al-juzʾ al-ḥādī ʿashar

ابو سلمة عن عطية عن ابي سعيد الخدرى ... ان رسول الله قال مثل اهل بيتي فيكم ...

al-juzʾ al-thānī ʿashar

الدعشي باسناده عن ابي جعفر محمد بن علي عليه السلام انه قال كان الحسن
والحسين عند النبي ...

al-juzʾ al-thālith ʿashar

ذكر من قتل مع الحسين صلع من اهل بيته قتل مع الحسين بن علي ابن ابي طالب بن الحسين ...

(G) Ms. 1246 (ArI, ZA)
COPYIST: [ʿAbd al-Mahdī b. ʿAbd-i ʿAlī b. Afḍal ʿAlī].
DATE: 3 Rabīʿ al-awwal 1303/9 December 1885; 10 Rabīʿ al-awwal 1303/16 December 1885; 14 Rabīʿ al-awwal 1303/20 December 1885.
DESCRIPTION: 282 pp. (pp. 56, 146–148 blank) (part ten: pp.149–224; part eleven: pp.225–282, incomplete; part twelve: pp.1–55; part thirteen: pp.57–145); 14 to 15 lines per page; 195 x 125/130 x 75 mm.; clear black naskhī; titles, headings and quotes in red; corrections, additions and annotations in the margins in different hands.

Parts fourteen, fifteen and sixteen (*juzʾ 14–16*)

Part fourteen deals primarily with the Imams Muḥammad al-Bāqir and Jaʿfar al-Ṣādiq. Interestingly, this section also contains information on many descendants in the ʿAlid line who, unsuccessfully, claimed the caliphate before the appearance of ʿAbd Allāh al-Mahdī. This section is almost entirely incorporated by Idrīs ʿImād al-Dīn in his *ʿUyūn al-akhbār* [cat. no. 177]. Parts fifteen and sixteen deal respectively with the beginning of the Fāṭimid *daʿwa* with the appearance of al-Mahdī in North Africa and the rewards promised to the friends of ʿAlī in the afterlife.

Incipits:

al-juzʾ al-rābiʿ ʿashar

(sic) جعفر ابن محمد ... صلع فهو وصى ابيه محمد بن علي ص واليه صار الامر من بعده ...

al-juzʾ al-khāmis ʿashar

وعن ابى بصير انه قال سمعت ابا عبد الله جعفر بن محمد ع م يقول ان الاسلام بداء غريبا ...

al-juzʾ al-sādis ʿashar

ابراهيم بن ابى بشير قال تخلفت عن زيارة ابى جعفر بن محمد بن على بن الحسين ...

(H) Ms. 1121 (ArI, ZA)
COPYIST: Muḥammad b. Yaḥyā Murād Yamānī (ff. 1v–38v), written for Dr Zāhid ʿAlī, as stated in the colophon; Luqmānjī b. Ibrāhīmjī Madrāsī (ff. 49r–105v). The second part written at the time of ʿAbd al-Ḥusayn Ḥusām al-Dīn, mentioned in the colophon.
DATE: 17 Shawwāl 1358/29 November 1939; 2 Rabīʿ al-akhir 1303/7 January 1886.
DESCRIPTION: 105 leaves (ff. 39r–48v, 77v–78v blank) (part 14: ff. 1r–38v; part 15: ff. 49r–77r; part 16: ff. 79r–105v); 15 to 17 lines per page; 195 x 125/approx. 145 x 90 mm.; clear black naskhī in different hands; some overlining in red; corrections, additions and annotations in the margins in several hands.

REFERENCES: Cortese, [85/873], [86/942]; Gacek, *IIS*, vol.1 (no.139); Gacek, *SOAS*, 309 (parts 13–14); *GAL, SI*, p.325; Ivanow, *IL*, 78; al-Majdūʿ, pp.69–72; Goriawala, 40–45; Poonawala, pp.60–61 (no.22); ZA, *Hamāre*, index, no.21.
EDITIONS: al-Qāḍī al-Nuʿmān, *Sharḥ al-Akhbār fī faḍāʾil al-aʾimma al-aṭhār,* ed. M.Ḥ. al-Ḥusaynī al-Jalālī, Qum, 1409–12/1988–1992, 3 vols (rep. Beirut, 1994). An edition of the first part appeared in Sūrat in the 1960s published by al-Jāmiʿa al-Sayfiyya.
EXTRACTS: Ivanow, *IT*, pp.1–34 (Ar.). For a detailed summary of part fourteen see W. Ivanow, 'Early Shiʿite Movements,' *JBBRAS*, New Series, 17 (1941), pp.1–23.

[146]

Sharḥ Dīwān Ibn Hāniʾ
Anon.

Extracts, from the *Dīwān* [cat. no.19] of Ibn Hāniʾ b. Muḥammad b. Saʿdūn al-Andalusī (d. ca. 362/973), followed by a commentary.

Incipit:

الحب حيث المعشر الاعداء / والصبر حيث الكلة السيراع
الحب بالكسر الحبيب والحب الضم مصدره والكلة بالكسر الستر الرقيق ...

Ms.1107 (ArI, ZA)
COPYIST: ʿAlī b. Ḥasan Nāṣir Muḥsin al-Jabal al-Yamānī al-Ḥatrashī.
DATE: 25 Muḥarram 1347/13 July 1928.
DESCRIPTION: 403 pp. (32, 55–63, 90–95, 139–140, 172, 198–203, 232–243, 284–292, 382–388 blank) (26 loose gatherings); 15 to 17 lines per page; 235 x 150/180 x 95 mm.; clear black naskhī; headings and stanza dividers in red; very occasional corrections and additions in the margins.

[147]

[Sharḥ kitāb Taʾwīl al-ḥurūf al-muʿjam]
Anon.

A brief commentary on Jaʿfar b. Manṣūr al-Yaman's treatise [cat. no.166] on the allegorical interpretation of the Arabic alphabet.

Incipit:

اعلم علمك الله الخيران هذه الحروف بها خلق الله الا (sic) الاشياء كلها وهى مفتردة اولها الالف ...

Ms. 1209 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.16v–18r; 13 to 15 lines per page; 190 x 145/125 x 90 mm.; black naskhī; first word in red; slightly worm-eaten.

[148]

[Sharḥ kitāb Ta'wīl al-ḥurūf al-muʿjam]
Anon.

A brief commentary on Jaʿfar b. Manṣūr al-Yaman's treatise [cat. no.166] on the allegorical interpretation of the Arabic alphabet, marginally different from [cat. no.147] above.

Incipit:

وذلك انها ثمانية وعشرون حرفا غير اللام الف ...

Ms. 1209 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.18v–25r; 13 to 16 lines per page; 190 x 145/125 x 90 mm.; black naskhī; one line of text and colophon in red; slightly worm-eaten.

[149]

[Sharḥ kitāb Ta'wīl al-ḥurūf al-muʿjam]
Anon.

Same as [cat. no.147].

Incipit:

اعلم علمك الله الخيران هذه الحروف بها خلق الله الاشياء كلها وهى مفتردة
اولها الالف ...

Ms. 1209 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.25r–26v; 13 lines per page; 190 x 145/125 x 90 mm.; black naskhī; headings in red; slightly worm-eaten.

[150]

[Sharḥ kitāb Taʾwīl al-ḥurūf al-muʿjam]
Anon.

A brief commentary on Jaʿfar b. Manṣūr al-Yaman's treatise [cat. no.166] on the allegorical interpretation of the Arabic alphabet, marginally different from [cat. nos 147, 148, 149] above. This text refers to a *Kitāb al-Ṭabāʾiʿ al-arbaʿ*.

Incipit:


سألت احسن الله معرفتك عن بيان حروف المعجم ...

Ms. 1209 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.27r–31r; 13 lines per page; 190 x 145/125 x 90 mm.; black naskhī; slightly worm-eaten.

[151]

[Sharḥ kitāb Taʾwīl al-ḥurūf al-muʿjam]
Anon.

A brief commentary on Jaʿfar b. Manṣūr al-Yaman's treatise [cat. no.166] on the allegorical interpretation of the Arabic alphabet, marginally different from [cat. nos 147, 148, 149, 150] above.

Incipit:

سألت ايها الاخ البار احسن الله توفيقك وسدد للخيرات طريقك ...

Ms. 1209 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.31r–39r; 13 lines per page; 190 x 145/125 x 90 mm.; black naskhī; slightly worm-eaten.

[152]

***Sharḥ Lubb al-lubāb* (or *Ṣūr al-kutub fī sharḥ al-Lubb*)**
Mullā Ibrāhīm Wahānwatī (d.14th/20th century)

An extensive commentary on the collection of poems *Lubb al-lubāb wa nūr al-albāb* [cat. no.69] by ʿAbd-i ʿAlī b. Jīwābhāʾī Shāhjahānpūrī, known as *ʿImād al-Dīn* (d.1271/1854). The author lists, in the introduction to his commentary, all the sources he uses and cross-references them in the body of the treatise by using numbers. At the end there is an appendix with extracts of poems by Zāhid ʿAlī b. ʿAlī b. Muḥsin ʿAlī and Isḥāq ʿAlī b. Sulaymānjī.

Incipit:

حاشية قال سيدنا المؤيد قس في بعض مناجاته اللهم يا كم وقع اعترافنا ... احمد الله كما
حمده احمد الحامدين الحمد لله رب العالمين وسلام على عباده الذين اصطفى من خلقه ...

Ms. 1281 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: ff.i-xvi, 972 pp. (pp.286, 581–582, 659–660, 919–920, 968 blank), plus one leaf; 15 lines per page; 225 x 140/160 x 85 mm.; elegant black naskhī; titles, quotations, words, numbers,

stanza dividers, etc., in red; corrections, additions and annotations in the margins; diagram on p.285, small diagrams in the margins of pp.448, 453, 562 (pencilled).

REFERENCES: Poonawala, p.234 (no.3). For *Lubb al-lubāb* see: Cortese, [95/926]; Goriawala, 156; Poonawala, p.221 (no.1).

[153]

al-Shawāhid wa'l-bayān
Jaʿfar b. Manṣūr al-Yaman (fl.4th/10th century)

An important work, written during the final phase of the Fāṭimid Imam-caliph al-Muʿizz's reign, on Ismaili *ta'wīl*, highlighting the correspondences between the realms of creation and religion, where one bears witness to the existence of the other and vice-versa. The work deals with the status of ʿAlī b. Abī Ṭālib in relation to the imamate and that of his descendants. It also discusses the cycles of prophethood, quoting extracts from the stories of the prophets in the Qur'ān, followed by their esoteric interpretations.

Begins:

... ممن نحمده ثم ان الله عزوجل علم لعباده اختلاف الاهواء وتفرق والارادات والاراء وجعل لعبادته دينه ...

Ms. 1135 (ArI, ZA)
COPYIST: Shams al-Dīn b. ʿAlībhā'ī, living in Nūrbay (?). Written at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: n.d. (between 1256/1840 and 1302/1884).
DESCRIPTION: 283 pp., 2 leaves of index in a later hand; 16 lines per page; 235 x 145/175 x 100 mm.; clear black naskhī; title in red; corrections, additions and annotations in the margins, often in a later hand and occasionally in red; slightly worm-eaten with small loss of text on the last page.

REFERENCES: Gacek, *IIS*, vol.1 (no.142); Goriawala, 24; Ivanow, *IL*, 16; al-Majdūʿ, pp.190–191; Poonawala, pp.71–72 (no.1); ZA, *Hamāre*, index, no.16.

[154]

***al-Shumūs al-zāhira wa'l-anwār al-muḍī'a al-bāhira* (or *al-Shumūs al-zāhira wa'l-anwār al-ẓāhira al-muḍī'a al-bāhira*)**
Ḥātim b. Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.596/1199)

Vol.1 (*al-juz' al-awwal*)

The first volume of a large compendium of Ismaili theosophy and speculative philosophy, mainly arranged in form of *mas'ala*s and *faṣl*s. The work, partly based on *ghulāt* literature, deals mainly with prophethood, imamate, creation of the spiritual and the physical world, the esoteric knowledge of the imams, demonology and eschatology.

Incipit:

الحمد لله المتوحد دون جميع خلقه بالفضائل الجمة والمان عليهم بالفضل والرحمة ...

Ms. 1111 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī b. Murād ʿAlī. Written at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon, for Faḍl ʿAlī b. Muḥsin ʿAlī.
DATE: Wednesday 7 Ṣafar 1299/28 December 1881.
DESCRIPTION: 564 pp.; 14 lines per page; 200 x 130/165 x 85 mm.; clear black naskhī on multicoloured paper; occasional corrections and additions in the margins.

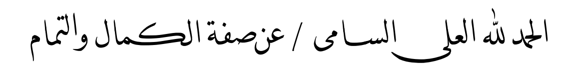
REFERENCES: Gacek, *IIS*, vol. 1 (no.143); *GAL*, *SI*, p.715; Ghālib, *Aʿlam*, p.200 (no.10); Ivanow, *IL*, 213; Poonawala, p.152 (no.1); ZA, *Hamāre*, index, no.53.

[155]

Simṭ al-ḥaqāʾiq
ʿAlī b. Ḥanẓala b. Abī Sālim al-Maḥfūẓī (d.626/1229)

A short philosophical treatise, divided into eleven 'sayings', containing altogether 663 couplets of verse. It belongs to the *mabdaʾ* and *maʿād* literary genre, typical of the Yemeni Ṭayyibī tradition. It deals with the Unity of God, cosmology, eschatology, the natural world, and cycles of prophethood and imamate.

Incipit:



(A) Ms. 1218 (ArI, ZA)
COPYIST: Murād ʿAlī b. Mullā Afḍal ʿAlī.
DATE: 26 Jumāda'l-ākhir 1264/29 May 1848.
DESCRIPTION: 26 leaves; 13 couplets per page; 222 x 155/180 x 115 mm.; clear black naskhī on blue paper; headings and stanza dividers in red; occasional corrections, additions and annotations in the margins, sometimes in a later hand.

(B) Ms. 1179 (ArI, ZA)
COPYIST: [Murād ʿAlī b. Mullā Afḍal ʿAlī].
DATE: 27 Shaʿbān 1266/7 July 1850.
DESCRIPTION: 20 leaves; 18 couplets per page; 200 x 130/140 x 75 mm.; clear black naskhī; headings and stanza dividers in red and green; occasional corrections, additions and annotations in the margins in a later hand.

(C) Ms. 1153 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī b. Murād ʿAlī.
DATE: 7 Dhu'l-qaʿda 1344/18 May 1926.
DESCRIPTION: 194 pp.; seven lines per page; 132 x 97/85 x 50 mm.; clear black naskhī; very few corrections and additions in the margins.

(D) Ms. 1244 (ArI, ZA)

COPYIST: unknown. Written in Burhānpūr.
DATE: Jumāda'l-ukhrā 1355/August 1936.
DESCRIPTION: ff.65r–88r (ff.88v–92v blank); 15 lines per page; 172 x 115/120 x 70 mm.; clear black naskhī; one correction in the margin; *basmala* and very occasional overlining.

REFERENCES: Cortese, [5/885], [6/966], [7/974], [167/969]; Gacek, *IIS*, vol.1 (no.144); *GAL*, *SI*, p.716; Goriawala, 118–120; Ivanow, *IL*, 253; Poonawala, p.162 (no.1); ZA, *Hamāre*, index, no.58.
EDITIONS: ʿAlī b. Ḥanẓala, *Simṭ al-ḥaqā'iq*, ed. ʿA. al-ʿAzzāwī, Damascus, 1953.

[156]

Sīrat Sayyid-nā al-Mu'ayyad fi'l-Dīn al-Shīrāzī
al-Mu'ayyad fi'l-Dīn Abū Naṣr Hibat Allāh b. Mūsā al-Salmānī al-Shīrāzī (d.470/1077)

The importance of this autobiographical work rests on the fact that it provides valuable information on historical events which occurred at the time of the Fāṭimid Imam-caliph al-Mustanṣir as well as on Ismaili doctrinal trends of his time. Particular emphasis is placed on the relationship, often uneasy, between al-Mu'ayyad and court officials, and on the role he played in forging an alliance between the general al-Basāsīrī and the Fāṭimids.

Incipit:
الحمد لله الذى جعل موضوع المقدار على الجمع بين الصفو والاكدار ... بعد فان بعض الناس خاضوا فى حديث الفورة ...

Ms. 1144 (ArI, ZA)
COPYIST: Ghulām Ḥusayn b. Shāh Mālik (second half of the ms. only). Copied at the time of ʿAbd al-ʿAlī Sayf al-Dīn, mentioned in the colophon.
DATE: 21 Rabīʿ al-awwal 1222/28 May 1807.
DESCRIPTION: 129 leaves; 17 to 24 lines per page; 220 x 130/180 x

95 mm.; black naskhī in different hands; title and stanza dividers in red; annotations, corrections and additions in the margins, some in a recent hand, occasionally in pencil; slightly worm-eaten with some loss of text.

REFERENCES: Cortese, [110/981], [111/929]; Gacek, *IIS*, vol.1 (no.146); *GAL*, *SI*, p.326; Goriawala, 73; Ivanow, *IL*, 162, Poonawala, p.107 (no.2); ZA, *Hamāre*, index, no.39.
EDITIONS: al-Mu'ayyad fi'l-Dīn al-Shīrāzī, *Sīrat Sayyid-nā al-Mu'ayyad fi'l-Dīn dāʿī al-duʿāt,* ed. M. Kāmil Ḥusayn, Cairo, 1949; ʿĀ. Tāmir (ed.), *Mudhakkirāt dāʿī duʿāt al-dawla al-fāṭimiyya al-Mu'ayyad fi'l-Dīn ... al-Shīrāzī,* Beirut, 1983.
STUDIES: V. Klemm, *Die Mission des fāṭimidischen Agenten al-Mu'ayyad fi'd-Dīn in Šīrāz,* Frankfurt, 1989; J. Muscati and Kh. Moulavi Bahadur, *Life and Lectures of the Grand Missionary al-Muayyad-fid-din al-Shirazi,* Karachi, 1950 (rep. Toronto, 1984), pp.3–77.

[157]

Sīrat al-ustādh Jawdhar
Abū ʿAlī Manṣūr al-ʿAzīzī al-Jawdharī (fl.4th/10th century)

The memoir of Jawdhar, chamberlain of al-Muʿizz, collected by his own scribe Manṣūr al-ʿAzīzī al-Jawdharī. This work provides us with an insight into the career of this figure who, in different roles, served the first four Fāṭimid imam-caliphs. More importantly it includes extracts of correspondence with, and decrees issued by the Imam-caliphs al-Manṣūr and al-Muʿizz. The narrative switches between accounts of private matters and reports relating to his public functions. This biography is of great relevance not only as a source of early Fāṭimid history, but also as a mirror of the political and social life in North Africa at the time, and as a document on the role and functions of the Slavs in the Fāṭimid court during the North African phase of the caliphate. This work contains a novelty in that, unlike other sources, it refers to disagreements and internal disputes between members of the Fāṭimid dynasty, especially at the time of al-Manṣūr and al-Muʿizz.

Incipit:

الحمد لله الذى لا يحد بالكيفية ولا يعرف بالابنية المتوحد بالازلية … اما بعد قال منصور الكاتب الجوذرى …

Ms. 1193 (ArI, ZA)
COPYIST: Aḥmad b. ʿAlī al-Ẓuhrī al-Yaʿbarī al-Yamānī. Written in Ḥaydarābād in the palace of Jalīl al-Dīn Nawwāb Āristū Yār-jang Bahādur, at the time of Abū Muḥammad Ṭāhir Sayf al-Dīn, mentioned in the colophon.
DATE: The colophon to the first part (fl.40v) carries the date 2 Shawwāl 1341/17 May 1923. The colophon at the end of the whole manuscript carries the year 1341/1923.
DESCRIPTION: 92 leaves; 17 lines per page; 202 x 125/150 x 85 mm.; clear black naskhī; title, headings, quotations and part of the colophon in red; occasional corrections, additions and annotations in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.145); Goriawala, 48; Ivanow, *IL*, 110; al-Majdūʿ, p.89; Poonawala, p.91 (no.1).
EDITIONS: Manṣūr al-ʿAzīzī al-Jawdharī, *Sīrat al-ustādh Jawdhar,* ed. M. Kāmil Ḥusayn and M. ʿAbd al-Hādī, Cairo, 1954.
TRANSLATIONS: M. Canard (tr.), *Vie de l'ustadh Jaudhar (contenat sermons, lettres et rescrits des premiers califes fâtimides)*, Algiers, 1958.

[158]

[Suʾāl wa-jawāb]
Anon.

One question and answer on matters concerning the cycles of manifestation, concealment of the imams and the advent of the *qāʾim.* The text belongs to the Ṭayyibī literary tradition.

Incipit:

السؤال وان قال قائل ان الداعى سيدنا محمد بدر الدين اعلى الله قدسه اذا لم ينص على احد يقوم بعده فى مقامه …

Ms. 1170 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.71v–76v; 14 lines per page; 210 x 160/135 x 85 mm.; clear black naskhī, partially on blue paper; headings in red.

[159]

[Suʾāl wa-jawāb]
Anon.

One question followed by an answer articulated along 14 points. The question deals with issues arising from the 46th *dāʿī* Muḥammad Badr al-Dīn's lack of explicit appointment of his successor. In his answer, the learned respondent argues in defence of the succession of ʿAbd al-Qādir Najm al-Dīn, resorting to authoritative statements of the 51st *dāʿī* Ṭāhir Sayf al-Dīn, with quotes from Ṭayyibī literature and on the history of the *daʿwa.*

Incipit:

السؤال ورد فى بعض المسائل ان الحجر الاسواد من فضلات بعض الفوائم فاى الفوائم هو هل من اهل دور الكشف ...

Ms. 1297 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 8 leaves; 21 lines per page; 225 x 145/155 x 80 mm.; clear black naskhī; headings and paragraph numbering in red; colophon in the margin of f.8v.

[160]

Tāj al-ʿaqāʾid wa-maʿdin al-fawāʾid
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

A compendium of Ismaili doctrines, in 100 sections, for the use of ordinary believers or the newly initiated, here encouraged to maintain religious secrecy (*taqiyya*). The aim of the author in this treatise is to prevent the emergence of diverging views and therefore possible divisions within the Yemeni *daʿwa.* Themes include cosmology, prophethood, imamate, the role of the *waṣī*, esoteric interpretation of the revealed law and religious practices, eschatological matters.

Incipit:

الحمد لله الذى كحل باثمد محبته مقل العارفين وبصر بنور هدايته نواظر المهتدين ...

Ms. 1234 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī b. Murād ʿAlī Ḥaydarābādī.
DATE: 28 Ṣafar 1349/24 July 1930.
DESCRIPTION: 149 leaves; 11 lines per page; 226 x 140/175 x 100 mm.; clear black naskhī; occasional corrections, additions and annotations in the margins.

REFERENCES: Cortese, [128/1015]; Fyzee, *CFM*, p.219; Gacek, *IIS*, vol.1 (no.149); *GAL*, *SI*, p.715; Goriawala, 109; Ivanow, *IL*, 244; al-Majdūʿ, pp.124–127; Poonawala, p.157 (no.1); ZA, *Hamāre*, index, no.56.
EDITIONS: ʿAlī b. al-Walīd, *Tāj al-ʿaqāʾid wa-maʿdin al-fawāʾid,* ed. ʿĀ. Tāmir, Dār al-Mashriq, Beirut, 1967. A second edition was produced by Muʾassasat ʿIzz al-Dīn, Beirut, 1403/1982.
SUMMARY TRANSLATION: W. Ivanow, *A Creed of the Fatimids*, Bombay, 1936, pp.25–73.

[161]*

Tanbīh al-ghāfilīn
Ḥātim b. Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.596/1199)

A short work on ethics and conduct, based on the teachings of the *Rasāʾil* of the Ikhwān al-Ṣafāʾ and the sermons of the Fāṭimid Imam-caliph al-ʿAzīz (d.386/996).

Incipit:

الحمد لله مؤيد الحق بارباب العلوم المظهر على السنتهم كل سر مكتون ... اما بعد ايها الاخ البار الكريم ... فان اخاك قد وقف على سوالك الذى ذكرته ...

(A) Ms. 1180 (ArI, ZA)
COPYIST: Ghulām Muṣṭafā b. Muḥammad. Part of the colophon in Persian.
DATE: 2 Muḥarram 1294/16 January 1877.
DESCRIPTION: 104 leaves; 13 lines per page; 213 x 140/150 x 80 mm.; elegant black naskhī within blue and red double frame; title, headings, words and some overlining in red or purple; a few corrections and additions in the margins.

(B) Ms. 1253 (ArI, ZA)
COPYIST: Aḥmad b. Shams al-Dīn Parnāpūrī. Written in Burhānpūr.
DATE: 15 Rajab 1346/7 January 1927.
DESCRIPTION: 85 leaves; 17 lines per page; 220 x 140/155 x 85 mm.; black naskhī; headings and words in red; a few corrections and additions in the margins.

REFERENCES: Cortese, [25/917]; Gacek, *IIS*, vol.1 (no.151); *GAL, SI*, p.715; Goriawala, 94–95; Ivanow, *IL*, 215; al-Majdūʿ, pp.47–48; Poonawala, p.153 (no.6).

[162]

Tanbīḥ al-hādī wa'l-mustahdī
Ḥamīd al-Dīn Aḥmad b. ʿAbd Allāh al-Kirmānī (fl.5th/11th century)

A refutation in 28 short chapters of the doctrines held by Muʿtazilīs, Ashʿarīs, Zaydīs, Ithnāʿasharīs, Ghulāt, Ahl al-Qiyās, etc. The work deals with the imamate, obedience to God and esoteric interpretation of the pillars of Islam. In this treatise the author supports in particular the obligation for everyone to observe the external aspects of the revealed law as well as acknowledge its esoteric counterpart.

Incipit:

قال الشيخ الاجل سيدنا حميد الدين ... الحمد لله خالق الليل والنهار ومؤيد الرسل والائمة الابرار ...

Ms. 1230 (ArI, ZA)
COPYIST: Bakhsh Māmā Ibrāhīm b. Mullā Yūsufjī b. Mullā Muḥammad ʿAlī.
DATE: Rabīʿ al-ākhir 1294/14 April 1877.
DESCRIPTION: 3 leaves (one blank), 331 pp., 3 leaves of index; 13 to 16 lines per page; 198 x 110/140 x 80 mm.; clear black naskhī, partly on blue paper; headings, words and annotations in red; corrections, additions and annotations in the margins, occasionally in a later hand; pages occasionally damaged by corrosive ink.

REFERENCES: Cortese, [63/957], [64/1025]; Gacek, *IIS*, vol.1 (no.152); *GAL*, *SI*, p.325; Goriawala, 57; Ivanow, *IL*, 127; al-Majdūʿ, pp.48–49; Poonawala, p.98 (no.9); ZA, *Hamāre*, index, no.32.

[163]

Taqwīm al-aḥkām fī fatāwī al-ḥalāl wa'l-ḥarām
Anon.

Commonly attributed to al-Qāḍī al-Nuʿmān, this is instead a relatively modern text. Divided into five sections, it was used as a practical reference work on legal matters as it summarises the part of *Daʿāʾim al-Islām* [cat. no.14] dealing with *muʿāmalāt.*

Begins:

... الذى يحتاج الى معرفته الحكام من فقه المذهب الطاهر خمسة اشياء ...

Ms. 1112 (ArI, ZA)
COPYIST: Aḥmad ʿAlī b. Mullā Yūsuf ʿAlī.
DATE: 8 Rajab 1328/15 July 1910.
DESCRIPTION: 112 leaves; 15 to 16 lines per page; 222 x 140/140 x 70 mm.; clear black naskhī; title and headings in red; very occasional corrections and annotations in the margins.

REFERENCES: Cortese, [149/862]; Fyzee, *QN*, p.31; Ivanow, *IL*, 421; Poonawala, p.67 (no.57). See also Husain, *Gulzare Daudi*, p.83.

[164]

Tathbīt al-imāma
[Abū Ṭāhir] Ismāʿīl al-Manṣūr bi-llāh (d.341/953)

A short, yet comprehensive, treatise, by the Fāṭimid Imam-caliph al-Manṣūr, defending the necessity for the existence of the imamate and, ultimately, the Fāṭimids' rights to it. The argument is constructed around the narrative of historical-political events relating to the first Imam ʿAlī b. Abī Ṭālib. This work is indirectly referred to by al-Qāḍī al-Nuʿmān at the beginning of the section on the designation of the imams in the first volume of his *Daʿāʾim al-Islām* [cat. no.14]. The fact that al-Qāḍī al-Nuʿmān ascribes the work to al-Manṣūr provides us with conclusive evidence regarding the authorship of the work.

Begins:

... وصلى الله على رسوله محمد وآله وسلم اما بعد زادك الله رغبة فى العلم ومحبة للفهم واوزعك شكرما به عليك انعم سالتنى ارشدك الله عن تثبيت امامة امير المؤمنين على ابن ابيطالب صلوات الله عليه ...

Ms. 1120 (ArI, ZA)
COPYIST: Aḥmad ʿAlī b. Mullā Yūsuf ʿAlī.
DATE: 28 Dhu'l-ḥijja 1329/19 December 1911.
DESCRIPTION: 123 leaves; 13 lines per page; 198 x 125/120 x 65 mm.; black naskhī; title, headings and part of the colophon in red.

REFERENCES: *GAL*, *SI*, p.324; Ivanow, *IL*, 57; al-Majdūʿ, p.114; Poonawala, p.45 (no.1); Sezgin, vol.1, p.574.

[165]

***Ta'wīl al-da'ā'im* (or *Tarbiyat al-mu'minīn bi'l-tawfīq 'alā ḥudūd bāṭin 'ilm al-dīn*)**
al-Qāḍī al-Nu'mān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

Vol.1 (*al-jild al-awwal, juz' 1–6*)

Volume one (of two) of what constitutes the esoteric counterpart of the *Da'ā'im al-Islām* [cat. no.14] by the same author. Each volume includes six parts, subdivided into ten 'sessions' each. The first volume focuses on the esoteric interpretations of *ṭahāra* and *ṣalāt.*

Incipit:

الحمد لله مخرج الودق ومقدر الرزق وخالق العباد في بطون امهاتهم ...

(A) Ms. 1165 (ArI, ZA)
COPYIST: Faḍl 'Alī b. Mullā Muḥsin 'Alī. Written at the time of Abū Muḥammad 'Abd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 1 Rajab 1294/11 July 1877.
DESCRIPTION: 548 pp.; 14 lines per page; 275 x 175/205 x 105 mm.; clear black naskhī; headings, punctuation and overlining in red; corrections, additions and annotations in the margins, sometimes in a different hand.

Vol.2 (*al-jild al-thānī, juz' 7–12*)

The second volume focuses on the esoteric interpretation of funeral rites, payment of the *zakāt,* fasting, pilgrimage and *jihād.*

Incipit:

الحمد لله العالم بما كان وما يكون وبما لم يكن اذا كان كيف يكون وما تسقط ...

(B) Ms. 1235 (ArI, ZA)

COPYIST: unknown.
DATE: n.d. (first quarter of the 13th/19th century).
DESCRIPTION: 2 leaves, 786 pp.; 13 to 20 lines per page; 182 x 140/130 x 95 mm.; uneven black naskhī; headings in red; corrections, additions and annotations in the margins; very soiled with crude repairs.

REFERENCES: Cortese, [89/991], [90/900]; Fyzee, *QN*, 22; Gacek, *IIS*, vol.1 (no.153); Gacek, *SOAS*, 358; *GAL, SI*, p.325; Goriawala, 46; Ivanow, *IL*, 66; Poonawala, p.64 (no.40); ZA, *Hamāre*, index, no.28.
EDITIONS: al-Qāḍī al-Nuʿmān, *Taʾwīl al-daʿāʾim*, ed. M. Ḥasan al-Aʿẓamī, Cairo, 1967–1972. A part of this was also edited by ʿĀ. al-ʿAwwāʾ in *Muntakhabāt Ismāʿīliyya*, Damascus, 1958, pp.3–75.

[166]

Taʾwīl al-ḥurūf al-muʿjam
Jaʿfar b. Manṣūr al-Yaman (fl.4th/10th century)

A short treatise dealing with the allegorical interpretation of the letters of the Arabic alphabet. For commentaries of this work see [cat. nos 147–151].

Incipit:

الحمد لله حمدا يبلغ رضاه ... المزيد من نعمائه وصلى الله على كل نبي اصطفاه وامام ارتضاه وسلم تسليما ...

(A) Ms.1283 (ArI, ZA)
COPYIST: unknown.
DATE: 11 Ramaḍān 1323/8 November 1905.
DESCRIPTION: ff.17r–29v; 11 lines per page; 190 x 125/140 x 80 mm.; clear black naskhī; headings and colophon in blue; worm-eaten without loss of text.

(B) Ms.1209 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).

DESCRIPTION: ff.1v–16r; 13 to 15 lines per page; 190 x 145/125 x 90 mm.; black naskhī; title and headings in red; worm-eaten throughout with slight loss of text.

REFERENCES: Gacek, *IIS*, vol.1 (no.141); Ivanow, *IL*, 21; al-Majdūʿ, p.153; Poonawala, p.73 (no.10).

[167]

Taʾwīl ism Allāh al-aʿẓam
Anon.

A short treatise on the esoteric interpretation of the 'most excellent' name of Allāh, here given in cryptography. The work is divided into two small chapters, the first dealing with the esoteric meaning of the *shahāda*, the words it consists of and the shape of its letters. The second is on the ranks of the *daʿwa* and their equivalents in the letters of the Arabic alphabet.

Incipit:

الحمد لله مؤرى قبس الحق بتائيد اربابه حافظا سر الحكمة بخزنته وارباته ... اما بعد فقد وصل سؤالك ايها الاخ ...

Ms. 1251 (ArI, ZA)
COPYIST: unknown. Written at the time of Abū Muḥammad ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: The night of 8 Rabīʿ al-ākhir 1270/7 January 1854.
DESCRIPTION: ff.74v–81v; 12 lines per page; 195 x 132/140 x 85 mm.; clear black naskhī; stanza dividers and occasional headings in red; names in cryptic characters in the margins; one annotation in a later hand.

REFERENCES: Gacek, *IIS*, vol.1 (no.156); Poonawala, p.340 (no.179).

[168]

Ta'wīl manāsik al-ḥajj [fi'l-bāṭin ilā bayt Allāh al-ḥarām wa-ziyārat qabr al-nabī]
Anon.

A short treatise belonging to the *manāsik* genre providing an esoteric interpretation of the rituals to be performed during the pilgrimage to Makka and the visit to the Prophet's tomb in Madina. According to the Dā'ūdī Bohras, this work was written by the eminent scholar ʿAbd-i ʿAlī *ʿImād al-Dīn* b. Jīwābhā'ī Shāhjahānpūrī (d.1271/1854) who held a high rank in the *daʿwa* at the time of the 47th *dāʿī* ʿAbd al-Qādir Najm al-Dīn.

Incipit:

الحمد لله ولى كل نعمة وفضل ودافع كل كريهة ... عن جعفر بن محمد عليه السلام انه قال الحج على ثلثة اوجه فحج مفرد وعمرة مفردة ...

Ms. 1128 (ArI, ZA)
COPYIST: Muḥammad ʿAlī b. Aḥmad ʿAlī.
DATE: 12 Rajab 1323/11 September 1905.
DESCRIPTION: 80 leaves; 14 lines per page; 220 x 140/145 x 75 mm.; clear black naskhī; title and headings in red; occasional corrections and additions in the margins.

REFERENCES: Cortese, [150/919], [151/1029]; Goriawala, 185; al-Majdūʿ, p.38; Poonawala, p.339 (no.165). For the attribution to ʿAbd-i ʿAlī see Husain, *Gulzare Daudi*, p.84.

[169]

Ta'wīl al-sharīʿa
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

This work, on the esoteric interpretations of the revealed law and the cycles of prophethood, is commonly attributed to the Fāṭimid Imam-caliph al-Muʿizz li-Dīn Allāh. The whole title of this

treatise is indeed *Taʾwīl al-sharīʿa wa-ḥaqāʾiqu-hā wa-mamthūlātu-hā wa-asrāru-hā ʿan al-Imām al-Muʿizz li-Dīn Allāh,* pointing therefore at the Imam's involvement in its writing. According to Poonawala, however, evidence shows that the work was written by al-Qāḍī al-Nuʿmān at the behest of al-Muʿizz.

Incipit:

الحمدلله الذى لم تسبقه علة فيكون مولودا اولم يخط به حسن ولا عقل فيكون موجودا ...

Ms. 1211 (ArI, ZA)
COPYIST: unknown.
DATE: 16 Rabīʿ al-awwal 1358/5 May 1939.
DESCRIPTION: 192 pp.; 15 lines per page; 223 x 135/135 x 90 mm.; clear black naskhī; corrections, additions and annotations in the margins in a different hand, occasionally in pencil or blue or red ink.

REFERENCES: Gacek, *IIS*, vol.1 (no.154); Ivanow, *IL*, 59; al-Majdūʿ, p.139; Poonawala, p.65 (no.42); ZA, *Hamāre*, index, no.2.

[170]

Taʾwīl sūrat al-nisāʾ
Jaʿfar b. Manṣūr al-Yaman (fl.4th/10th century)

An esoteric commentary of chapter four of the Qurʾān by one of the most authoritative scholars in Ismaili *taʾwīl.*

Incipit:

الحمد لله العلى الواحد الكرى م الماحد الحلىل الفاطر العظم الفادر الكىر المىعال دى القوه والحلال اما ىعد فقصل الله علىا

Ms.1103 (ArI, ZA)
COPYIST: unknown.
DATE: 2 Shaʿbān, no year/(late 13th/19th century).
DESCRIPTION: 209 pp. loose; 18 lines per page; 250 x 156/185 x 90 mm.; elegant black naskhī; index at the end as well as corrections

and annotations in the margins, in a later hand; *kabīkaj* formula on the endpaper.

REFERENCES: Ghālib, Aʿlām, p.186; Ivanow, *IL*, 22; al-Majdūʿ, p.190; Poonawala, p.73 (no.9); ZA, *Hamāre*, 15.
EXCERPTS: Zāhid ʿAlī, *Hamāre*, p.28 and *passim*.

[171]

Taʾwīl al-zakāt
Jaʿfar b. Manṣūr al-Yaman (fl. 4th/10th century)

In this extensive work, Jaʿfar b. Manṣūr al-Yaman undertakes an allegorical interpretation of Qurʾānic verses and *ḥadīth* relating to matters on religious dues.

Incipit:

الحمد لله المتوحد بالربوبية والملكوت المتفرد بالعزة والعظمة والجبروت الذى خلق الخلق بقدرته وملك الاشياء ...

Ms. 1141 (ArI, ZA)
COPYIST: Miyān Muḥammad *walad* Fidāʾ ʿAlī Mullā, living in Awrangābād.
DATE: Shawwāl 1292/October 1875.
DESCRIPTION: 271 pp., 3 leaves of index in a later hand; 17 to 19 lines per page; 250 x 140/165 x 90 mm.; neat black naskhī; copious annotations, additions and corrections in the margins.

REFERENCES: Cortese, [54/1028]; Gacek, *IIS*, vol.1 (no.155); *GAL, SI*, p.324; Ivanow, *IL*, 17; al-Majdūʿ, p.260; Poonawala, p.73 (no.8); ZA, *Hamāre*, index, no.14.
EXTRACTS: I. Goldzhiher, *Streitschrift des Gazalī gegen die Bāṭinijja–Sekte*, Leiden, 1916, pp.23–24 (note 4).

[172]

Tisʿa wa-tisʿūn masʾala fi'l-ḥaqāʾiq
Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.557/1162)

An Ismaili catechism consisting of 99 questions and answers on *ḥaqāʾiq*. It deals with *tawḥīd*; worldly and heavenly hierarchies; the First Intellect, the Command and all the intellects in the realm of creation; matter, form, the celestial spheres and planets; the Universal Soul and its relation with the realm of nature; the indigence of animals; food, drink, marriage and their esoteric meanings; the *taʾwīl* of ritual ablutions and prayer; the allegorical reasons for choosing the respective days of rest by Muslims, Christian and Jews, etc. The work contains, among others, references to the *Rasāʾil Ikhwān al-Ṣafāʾ* and to *Kitāb al-Riyāḍ* [cat. no.64] by Ḥamīd al-Dīn al-Kirmānī.

Incipit:

الحمد لله الذى ايدنا بانواره القدسانية وامدنا بسعوده الربانية وافاض علينا نعمه الصافية ...

Ms. 1170 (ArI, ZA)
COPYIST: unknown. Written at the time of Muḥammad Najm al-Dīn, mentioned in the colophon.
DATE: 27 Rabīʿ al-awwal 1267/29 January 1851.
DESCRIPTION: ff.1r–70v; 14 lines per page; 210 x 160/135 x 85 mm.; clear black naskhī, partially on blue paper; preface, headings and part of the colophon in red; occasional corrections and additions in the margins.

REFERENCES: Ivanow, *IL*, 201, 263; al-Majdūʿ, pp.237–239; Poonawala, p.142 (no.3).

[173]

Tuḥfat al-murtāḍ wa-ghuṣṣat al-aḍdād
ʿAlī b. Muḥammad b. al-Walīd (d.612/1215)

In this work the rights of al-Ṭayyib to the imamate are upheld against the claims of the Ḥāfiẓī branch of Ismailis. The treatise is divided into three chapters dealing with the cycles of prophethood and various aspects of Ismaili doctrine.

Incipit:

الحمد لله الذى جعل اهل الحق اعلاما يهتدى بها فى خنادق ظلم الكشوف والامثال ... اما بعد ايها الاخ الكريم ... فانه وصل كتابك ... تذكر ما جرى بينك وبين احد المجيدية ...

(A) Ms. 1267 (ArI, ZA)
COPYIST: unknown. Written at the time of Abū Muḥammad [ʿAbd al-Qādir Najm al-Dīn], mentioned in the colophon.
DATE: 9 Dhu'l-qaʿda 1265/25 September 1849.
DESCRIPTION: 24 leaves, mainly loose; 10 lines per page; 165 x 110/120 x 65 mm.; clear black naskhī within red and blue frame; headings in red; very occasional corrections in the margins.

(B) Ms. 1122 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (13th/19th century).
DESCRIPTION: ff.1v–8v (ff.9r–12r blank, except for a corner caption on f.11r); 15 lines per page; 205 x 140/130 x 95 mm.; black naskhī on blue paper; title, chapter headings and punctuation in red; very occasional corrections in the margins; worm-eaten with no loss of text.

REFERENCES: Cortese, [129/949]; Gacek, *IIS*, vol.1 (no.159); Goriawala, 110–112; Ivanow, *IL*, 243; al-Majdūʿ, p.153; Poonawala, p.160 (no.16).
EDITIONS: R. Strothmann, *Gnosis-Texte der Ismailiten*, Göttingen, 1943, pp.159–170.

[174]

Tuḥfat al-qulūb wa-farjat al-makrūb
Ḥātim b. Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.596/1199)

The *Tuḥfa* was probably written around 584/1188. It deals with the principles, structure and history of the Ismaili *daʿwa* in Yemen from the time of the Fāṭimid Imam-caliph al-Mustanṣir (d.487/1094) onwards and, by answering questions prompted by members of the

organisation, it serves as a refutation of emerging *ghulāt* groups at the time. The work begins with an outline of cosmological doctrines and the theory of ten intellects. History is then portrayed as an ascending process whose ultimate goal is the return to the Creator. This ascent is compared by the author to human beings gradually progressing along the ranks of the *daʿwa*'s hierarchy. The understanding of these principles depends on man's obedience to the imam, achieved through submission to his *dāʿī*s. It is in this context that the author introduces a discussion on the rank, role and position of the *dāʿī*. According to Abbas Hamdani (p.285), this treatise 'is not only the first complete description of the Yamanī Ismāʿīlī Daʿwa but it was through his [Ḥātim] efforts that its structure was completed and formalised. The *Tuḥfa* itself stands as a landmark in the history of the evolution of the Daʿwa...' It contains at the end the full quotation of *al-Risāla al-Mūjiza al-kāfiya fī shurūṭ al-daʿwa al-hādiya* by Aḥmad b. Ibrāhīm al-Nīsābūrī (fl.5th/11th century).

Incipit:

الحمد لله العالم بمكنون السرائر المطلع على خفيات الضمائر المتعالى عن ان تناله لمعات الافكار ...

Ms. 1181 (ArI, ZA)
COPYIST: Faḍl b. Muḥsin ʿAlī.
DATE: 26 Rabīʿ al-awwal 1310/17 October 1892.
DESCRIPTION: 158 leaves (text ends on f.154v); 9 to 12 lines per page; 210 x 120/150 x 85 mm.; clear black naskhī; corrections, additions and annotations in the margins, often in a later hand; brittle paper, pages cracked at the hinges.

REFERENCES: Gacek, *IIS*, vol.1 (no.160); Ivanow, *IL*, 216; al-Majdūʿ, pp.261–262; Poonawala, p.153 (no.5); ZA, *Hamāre*, index, no.51.
STUDIES: A. Hamdani, 'The Dāʿī Ḥātim ibn Ibrāhīm al-Ḥāmidī (d.596 H./1199 AD) and his book *Tuḥfat al-qulūb** (sic),' *Oriens*, 23–24 (1970–1971), pp.258–300.
EDITIONS: A facsimile edition of *al-Risāla al-Mūjiza al-kāfiya fī shurūṭ al-daʿwa al-hādiya* by Aḥmad b. Ibrāhīm al-Nīsābūrī was published

in an appendix to V. Klemm, *Die Mission des fāṭimidischen Agenten al-Mu'ayyad fī d-dīn in Širāz*, Frankfurt, Bern, New York, 1988, pp.205–207.

[175]

al-Urjūza al-mukhtāra **(or** ***al-Qaṣīda al-mukhtāra*****)**
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

A treatise in verse, written at the time of the Imam-caliph al-Qā'im, defending the legitimacy of the Fāṭimids against the arguments of Sunnīs, Muʿtazilīs, Khārijīs and some Shīʿī groups. According to Poonawala, it is not only one of the few early polemic works on the imamate but also one of the longest *arājiz* in the history of Arabic literature. It focuses also on the role of the *waṣī* in relation to the Prophet and other ranks of the Ismaili hierarchy, as well as the main events of ʿAlī's life and the transference of the imamate in his line of descent.

Incipit:

الحمد لله بديع ما خلق / من غير تمثيل على شيء سبق
بل سبق الاشياء فابتدأها / خلقا كما اراد اذ برأها

Ms. 1249 (ArI, ZA)
COPYIST: unknown.
DATE: 27 Rajab 1299/13 June 1882.
DESCRIPTION: 113 leaves (text ends f.112r, followed by poetry and annotations ff.112v–113r, one leaf of extracts of poetry at the very end of the manuscript); 11 couplets per page; 205 x 130/130 x 70 mm.; clear black naskhī; title, headings and colophon in purple; occasional corrections, additions and annotations in the margins.

REFERENCES: Cortese, [91/860], [92/904]; Fyzee, *CFM*, pp.214–215; Goriawala, 146; Ivanow, *IL*, 292 (p.85); Poonawala, p.62 (no.25); ZA, *Hamāre*, index, no.25.
EDITIONS: al-Qāḍī al-Nuʿmān, *al-Urjūza al-mukhtāra,* ed. I.K. Poonawala, Montreal, 1970; ed. Yūsuf al-Biqāʿī, Beirut, 1999 with an introduction by ʿĀ. Tāmir.

[176]

***al-Urjūza al-muntakhaba* (or *al-Qaṣīda al-muntakhaba*)**
al-Qāḍī al-Nuʿmān b. Muḥammad b. Ḥayyūn al-Tamīmī (d.363/974)

Two volumes in one of a summary, in about 3,800 verses, of works on jurisprudence by the same author. Written during the time of the Fāṭimid Imam-caliph al-Qā'im, its style suggests that it was meant to facilitate the memorisation of legal rules on the part of jurists.

Incipit:

الحمد لله العلي الداني / ذى المن والالا والاحسان
شكرا على نعمائه علينا / وفضله فى صنعه الينا

Ms. 1160 (ArI, ZA)
COPYIST: unknown.
DATE: 6 Dhu'l-qaʿda 1309/1 June 1892.
DESCRIPTION: 202 leaves; 12 to 14 couplets per page; 197 x 115/145 x 95 mm.; clear black naskhī; corrections, additions and annotations in the margins.

REFERENCES: Cortese, [93/1037], [94/897]; Fyzee, *CFM*, p.211; Fyzee, *QN*, 8; Gacek, *IIS*, vol.1 (no.161); Ivanow, *IL*, 70; Poonawala, pp.53–54 (no.4).

[177]

ʿUyūn al-akhbār wa-funūn al-āthār fī dhikr al-nabī al-muṣṭafā al-mukhtār
Idrīs ʿImād al-Dīn b. al-Ḥasan (d.872/1468)

Vol.2 (*al-subʿ al-thānī*)

The second volume (of seven) of the most comprehensive Ismaili primary source on the history of Ismailism up to the time of the Ḥāfiẓī/Ṭayyibī split. This part deals with the biography of ʿAlī b. Abī Ṭālib.

Incipit:

الحمد لله حمدا يقضى بالمزيد من نعمه ... الباب الثانى فى ذكر سيرة الوصى على امير المومنين ...

(A) Ms. 1197 (ArI, ZA)
COPYIST: unknown.
DATE: 11 Dhu'l-qaʿda 1295/5 November 1878.
DESCRIPTION: 150 leaves; 19 lines per page; 260 x 155/170 x 97 mm.; clear black naskhī within blue and red double frame; headings, words, stanza dividers and several annotations in the margins in red; a few corrections, additions and annotations in the margins.

Vol.4 (*al-subʿ al-rābiʿ*)

The fourth volume gives the biographies of the imams from al-Ḥusayn b. ʿAlī to al-Taqī Aḥmad b. ʿAbd Allāh, the second hidden imam of the period between the death of Muḥammad b. Ismāʿīl b. Jaʿfar and the appearance of al-Mahdī (d.322/934).

Incipit:

الحمد لله خالق العباد وساطح الارض المهاد وصلى الله على رسوله محمد امجد الامجاد الذى به الفوز يوم المعاد ...

(B) Ms. 1133 (ArI, ZA)
COPYIST: Bakhsh Ḥāfiẓ b. Mullā Raḥmat Allāh. Written at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 29 Ramaḍān 1267/27 July 1851.
DESCRIPTION: 269 leaves; 14 lines per page; 192 x 135/145 x 90 mm.; clear black naskhī; title, headings, words and several annotations in the margins in red; corrections, additions and annotations in the margins.

Vol.5 (*al-subʿ al-khāmis*)

The fifth volume covers the period from the beginning of the Ismaili *daʿwa* in Yemen and North Africa to the time of the Imam-caliphs al-Mahdī, al-Qā'im and al-Manṣūr. For this portion of the work, the author relies on historical works by al-Qāḍī al-Nuʿmān,

the biography of Jaʿfar, al-Mahdī's chamberlain, and the *Wafayāt al-aʿyān* of Ibn Khallikān (d.681/1282).

Incipit:

الحمد لله على عميم نعمائه ومتوالى آلائه ... ذكر ما جاء من البشارات والاشارات بظهر امير المؤمنين ...

(C) Ms. 1296 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (late 12th/18th century).
DESCRIPTION: 217 leaves; 19 lines per page; 240 x 145/190 x 100 mm.; clear black naskhī; headings, quotations, stanza dividers in red; corrections, additions and annotations in the margins; worm-eaten throughout, with slight loss of text; defective at the beginning and incomplete at the end.

(D) Ms. 1166 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (second half of 13th/19th century).
DESCRIPTION: 486 pp. (ff.265 A–H blank); 19 lines per page; 261 x 150/180 x 90 mm.; clear black naskhī; headings, quotations, stanza dividers in red; corrections, additions and annotations in the margins.

Vol.7 (*al-subʿ al-sābiʿ*)

The seventh volume deals with the reigns of al-Mustanṣir up until the time of al-Ṭayyib's occultation, the Ṣulayḥid dynasty, the Ismaili *daʿwa* in Yemen and the decline of the Fāṭimids in Egypt. This volume also contains extracts of epistolary exchanges between the imam-caliphs in Cairo and the Ṣulayḥids of Yemen. The *ʿUyūn* as a whole proves to be a valuable source of biobibliographical information on Ismaili authors like Abū Ḥātim al-Rāzī, al-Qāḍī al-Nuʿmān, Ḥamīd al-Dīn al-Kirmānī, Abu'l-Barakāt, etc.

Incipit:

الحمد لله العزيز الحكيم وعلى سيدنا محمد وآله افضل الصلوة والتسليم تمام قصة امير المؤمنين ...

(E) Ms. 1140 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (early 13th/19th century).
DESCRIPTION: 421 pp. (pp.240–243 missing); 17 to 18 lines per page; 243 x 132/165 x 80 mm.; clear black naskhī; title and some headings in red; worm-eaten at the end with slight loss of text; incomplete at the end.

(F) Ms. 1195 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 13th/19th century).
DESCRIPTION: 96 leaves; 19 lines per page; 275 x 155/190 x 90 mm.; clear black naskhī; title and headings in red; very few corrections, additions and annotations in the margins; incomplete at the end.

REFERENCES: Cortese, [40/1021], [41/1002], [42/995]; Gacek, *IIS*, vol.1 (no.163 C-D; G-J; O-P); Ivanow, *IL*, 270; al-Majdūʿ, pp.73–77; Poonawala, pp.170–171 (no.1); ZA, *Hamāre*, index, no.65.
EDITIONS: Idrīs ʿImād al-Dīn, *ʿUyūn al-akhbār wa-funūn al-āthār*, ed. M. Ghālib, Beirut, 1973, 1975, 1984, vols 4–6; Muḥammad al-Yaʿlawī (ed.), *Taʾrīkh al-khulafāʾ al-fāṭimiyyīn biʾl-Maghrib, al-qism al-khāṣṣ min kitāb ʿUyūn al-akhbār*, Beirut, 1985, vol.5 and part of vol.6.; Ayman Fuʾād Sayyid (ed. in collaboration with P.E. Walker and M.A. Pomerantz), *The Fatimids and their Successors in Yaman: The History of an Islamic Community*, Arabic edition and English summary of Idrīs ʿImād al-Dīn's *ʿUyūn al-akhbār*, vol.7, London, 2002.
EXTRACTS: S.M. Stern, 'Ismāʿīlī Propaganda and Fatimid Rule in Sind,' *Islamic Culture*, 23 (1949), pp.298–307 rep. in *Studies in Early Ismāʿīlism*, Jerusalem and Leiden, 1983, pp.177–188; S.M. Stern, 'The Succession to the Fatimid Imam al-Āmir, the Claims of the Later Fatimids to the Imamate, and the Rise of Ṭayyibī Ismailism,' *Oriens*, 4 (1951), pp.193–255; S.M. Stern, 'Al-Mahdī's Reign According to the ʿUyūn al-Akhbār,' in his *Studies in Early Ismāʿīlism*, pp.96–145.

[178]

Zahr badhr al-ḥaqāʾiq
Ḥātim b. Ibrāhīm b. al-Ḥusayn al-Ḥāmidī (d.596/1199)

A short treatise consisting of 18 *masʾala*. It deals with the creative principle, matter and form; planets and celestial spheres; the four elements; prophethood; the spiritual world and the world of creation; the fall of Adam; paradise and hell; beginning and return; the human body; the *maʿād* of the believer; reward and punishment; the ranks in the religious hierarchy, etc.

Incipit:

الحمد لله الذى خرست الالسنة الناطقة عن صفاته وانقطعت العقول الزكية ...

(A) Ms. 1192 (ArI, ZA)
COPYIST: unknown. Written at the time of Abū Muḥammad Najm al-Dīn, mentioned in the colophon.
DATE: 13 Muḥarram 1275/22 August 1858.
DESCRIPTION: 21 leaves; 13 lines per page; 183 x 120/120 x 80 mm.; clear black naskhī; headings and punctuation in red; one correction in a later hand in the margins; one small round diagram in the margin of f.12r.

(B) Ms. 1276 (ArI, ZA)
COPYIST: [Muḥammad ʿAlī b. Mullā ʿAbd al-Qādir].
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.31v–77r (f.78 blank); 11 lines per page; 140 x 80/90 x 45 mm.; clear black naskhī within black and red frames, text ruled within red lines in the frontispiece; title and headings in red; very few corrections and additions in the margins; small diagram on f.54v.

REFERENCES: Gacek, *IIS*, vol.1 (no.165); Gacek, *SOAS*, 391; Ivanow, *IL*, 217; al-Majdūʿ, pp.253–254; Poonawala, p.152 (no.3); Tritton, p.37.
EDITIONS: ʿĀ. al-ʿAwwā, *Muntakhabāt Ismāʿīliyya*, Damascus, 1958, pp.157–180.

[179]

Zahr al-maʿānī
Idrīs ʿImād al-Dīn b. al-Ḥasan (d.872/1468)

Completed in 838/1435, this work may be regarded among the finest and most exhaustive compendia of medieval Ismaili literature in general and esoteric doctrines in particular. The author attempts here to bring together the teachings and ideas formulated over a period of six centuries by Ismaili scholars such as the Ikhwān al-Ṣafāʾ, Abū Ḥātim al-Rāzī, Abū Yaʿqūb al-Sijistānī, Ḥamīd al-Dīn al-Kirmānī, al-Qāḍī al-Nuʿmān, Jaʿfar b. Manṣūr al-Yaman, Abu'l-Barakāt and al-Muʾayyad fi'l-Dīn al-Shīrāzī. The work, divided into 21 chapters, centres around four main topics: theology, cosmology, anthropology and eschatology.

Incipit:

الحمد لله الذى لا يرتقى اليه الاوهام ولا تدركه رويات الافهام ...

Ms. 1118 (ArI, ZA)
COPYIST: Faḍl ʿAlī b. Muḥsin ʿAlī b. Murād ʿAlī.
DATE: 27 Rabīʿ al-awwal 1333/11 February 1915.
DESCRIPTION: 977 pp. (text ends on p.969); 11 lines per page; 212 x 130/130 x 75 mm.; clear black naskhī; some headings, words, punctuation and part of the colophon in red; occasional corrections, additions and annotations in the margins.

REFERENCES: Gacek, *IIS*, vol.1 (no.166); Goriawala, 138–139; Ivanow, *IL*, 273; al-Majdūʿ, pp.275–277; Poonawala, p.173 (no.4); ZA, *Hamāre*, index, no.64.
EDITION: Idrīs ʿImād al-Dīn, *Zahr al-maʿānī,* ed. M. Ghālib, Beirut, 1991.
EXTRACTS AND MAIN STUDIES: H.F. al-Hamdani, 'A Compendium of Ismāʿīlī Esoterics,' *Islamic Culture,* 11 (1937), pp.210–220; Ivanow, *IT*, pp.232–274 (Eng.) pp.47–80 (Ar.)

Appendix

The Appendix features miscellaneous texts and manuscripts which, because of their nature, do not fit in the main body of the catalogue. This is the case for (A) two important, but not yet identified, texts; (B) one manuscript in Persian, being a copy of a famous translation of an equally famous Ismaili work by al-Qāḍī al-Nuʿmān; and (C) some seven entire manuscripts, or fragments included in *majmūʿāt*, of non-Ismaili Arabic works.

(A) Unidentified Manuscripts

[A1]

An impressive and lengthy Zaydī polemical work consisting of six chapters divided into eight parts each, which are subdivided further and structured into *faṣl*s and *jawāb*s. Here the text starts from the middle of the fourth part of chapter four. The chapter headings point to the fact that the text was intended as a counter commentary on comments made by others to a treatise written by the author in order to conclude a previous work. The work deals with several doctrinal aspects, from unity of God, imamate to cosmology, questions relating to Qurʾānic revelation and prophetology. It quotes verses by the Zaydī Imam al-Manṣūr on f.215v where he is addressed as *Imāmu-nā amīr al-muʾminīn*. It refers to *Kitāb al-Diyāna* by Jaʿfar b. Ḥārith, to Qāḍī Shams al-Dīn, and to two Imams, Aḥmad b. al-Ḥusayn and Ḥasan b. Wahhās. It also mentions *al-Qāṭiʿa*, possibly

the same as *Risālat al-Qāṭiʿa* mentioned by Poonawala (p.333), being an anti-Sulaymānī text, or the same as the Sulaymānī text called *al-Qāṭiʿa li-watīn al-labīs fi'l-radd ʿalā'l-mujallabīn* by Ṣafī al-Dīn Muḥammad al-Makramī (d.1042/1633).

Begins:
... وقال بيد عقيدة النكاح ولم يرء الجارحة ان عقيدة النكاح بلسانه لا بيده ...

Ms. 1306 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (first half of 14th/20th century).
DESCRIPTION: 237 leaves; 18 lines per page; 240 x 130/165 x 90 mm.; black naskhī; headings in red; very few additions and corrections in the margins; defective at the beginning.

[A2]

A comprehensive work dealing with the controversy surrounding the succession of the *dāʿī* ʿAbd al-Qādir Najm al-Dīn to Muḥammad Badr al-Dīn, who died suddenly without openly appointing his successor. The author, who defends ʿAbd al-Qādir's rights, presents a balanced sequence of arguments and counter arguments, backed by references to authoritative literature, epistles and sayings of the *dāʿī*s, and anecdotal evidence. The most used literary source is *Mawsim-i bahār* by Muḥammad ʿAlī Rāmpūrī (d.1315 or 1316/1897–9). Beside well known works of the Yemeni Ṭayyibī tradition, other references include *Dāmigh al-ifk wa'l-buhtān* by Aḥmad ʿAlī Ḥamīd al-Dīn (d. ca. 1334/1915) and *Risālat al-Na'ī* or *Muḥriqat al-akbād* by the 45th *dāʿī* Ṭayyb Zayn al-Dīn (d.1252/1837).

Incipit:

الحمد لله الذى فضلنا على سائر البريات بما وهب لنا من جوهر العقل الذى يقع به
التمييز بين الحق والباطل ... امابعد فاعلم ان مدار ديننا وقاعدة مذهبنا ...

Ms. 1305 (ArI, ZA)
COPYIST: unknown (pp.191 to end Muḥī al-Dīn)
DATE: n.d. (ca.1350/1931).

DESCRIPTION: pp.2–267 (pp.160r–v, 268, 268r–v, 269 blank); 14 lines per page; 222 x 140/145 x 70 mm.; black naskhī; occasional headings and overlining in red; annotations, additions and corrections in the margins.

(B) Non-Arabic Ismaili Manuscripts

[B1]*

Bunyād-i ta'wīl
al-Mu'ayyad fi'l-Dīn al-Shīrāzī Abū Naṣr Hibat Allāh b. Mūsā al-Salmānī (d.470/1077)

The Persian translation of *Asās al-ta'wīl* [cat. no.11] by al-Qāḍī al-Nuʿmān.

Incipit:

این کتابی است ترجمه کردش بنده أخداوند زمان فرمان گزار وسخن گوئی اندر سرائی خویش بدستوری بارخدای سخن گویان ونشان ...

Ms. 929 Per (ZA)
COPYIST: Luqmānjī b. Ibrāhīmjī Tājbhā'ī Nagūy. Written by order of *shaykh* ʿAbd al-Mahdī b. Mullā ʿAbd al-ʿAlī, at the time of ʿAbd al-Qādir Najm al-Dīn, mentioned in the colophon.
DATE: 5 Dhu'l-ḥijja 1300/6 October 1883.
DESCRIPTION: 254 leaves; 11 lines per page; 203 x 125/135 x 80 mm.; clear black naskhī on coloured paper; title, headings and quotations in red; very few corrections, additions and annotations in the margins, occasionally in pencil by a later hand.

REFERENCES: Poonawala, p.109 (no.17); ZA, *Hamāre*, index, no.40.

(C) Non-Ismaili Works and Manuscripts

[C1]

Ḥāshiyat Mukhtaṣar al-maʿānī
Muḥammad Yūsuf ʿAlī Mawlawī Muḥammad Yaʿqūb b. Ḥājī Faḍl ʿAlī Khān

An autograph super-commentary of *al-Shihāb al-nabawī* [cat. no.C6].

Incipit:

نحمدك الهم على ما اعطيتنا من سوانع وبوالع الحكم ونصلى على نبيك الهادى للعرب والعجم ...

Ms. 915 (Ar non-I, ZA)
COPYIST: Muḥammad Yūsuf ʿAlī Mawlawī Muḥammad Yaʿqūb b. Ḥājī Faḍl ʿAlī Khān.
DATE: 20 Rabīʿ al-awwal 1248/16 August 1832.
DESCRIPTION: ff.57r–117v (ff.49r–56v blank); 13 lines per page; 240 x 165/150 x 90 mm.; clear black nastaʿlīq; some overlining and punctuation in red; corrections and additions in the margins and interlinear; slightly worm eaten.

[C2]

[Kitāb al-marāthī]
Various authors

A collection of elegiac poems by different authors, most of whom appear to be 11th/17th century Shīʿī jurists. These include al-Raḍī (ff.28r–29v); Ibn al-Naḥ (ff.29v–32r); Raḥb al-Bursī (ff.32r–42r); Ṣāliḥ b. al-ʿArandus (sic, but probably al-ʿArnūs) (ff.42r–50v); Ḥamza al-Naḥwī (ff.50v–53r); Ibn al-Samīn (ff.53r–55r), Mājid al-Baḥrānī (ff.55v–57r), a poet and learned man who worked as deputy *qāḍī* in Shīrāz, where he died in 1022/1613; al-Khalaʿī (ff.57r–59r), possibly Ibrāhīm al-Khalaʿī, a jurist who lived around 1015/1606; ʿAlī b. *al-shaykh* Ḥusayn (ff.59r–67r); Muḥammad al-Sabʿī (ff.67r–83r); Mafāmis (?) (ff.83r–129v); Sharīf (ff.129v–134r); Ḥasan al-ʿĀmilī

(ff.134r–137r); Muḥammad al-Kāmil (ff.137r–155v); Bāqir (ff.155v–157r); Muḥammad b. Ḥusayn (ff.157v–158v) Muḥammad al-ʿIrādī (ff.158v–160r); Abū ʿAzīz (ff.160r–163v), Bāqir b. al-Nāṣir (ff.163v–164v), *al-shaykh* ʿAlī (ff.164v–167r); *al-shaykh* Muḥammad (ff.167r–168r); Maʿtūq (ff.168v–171r), probably Yūsuf Maʿtūq, who lived around 1039/1630; Niʿma b. ʿĪsā (ff.171r–173r); ʿAbd ʿAlī (ff.173r–174v); Iskandar (ff.174v–176r); *al-shaykh* Muḥammad (ff.176r–177r); al-Raḍī (ff.177r–178v). The anthology continues with a *majlis* on the subject of return to God (ff.178v–184v), followed by poems of Muḥammad al-Khādim (ff.184v–186r) and ʿAlī b. al-Muqrī (ff.186r–v).

Incipit:

مار ... معك حين راق لك الهوى / الا الامر فى عناك عناك
لك ناظر فى كل غصن ناضر / منـاك تشويفا بلوغ مناك

Ms. 918 (Ar, ZA)
COPYIST: unknown.
DATE: n.d. (early 13th/19th century)
DESCRIPTION: 186 leaves; 15 to 16 couplets per page; 215 x 160/185 x 115 mm.; clear black naskhī; headings and stanza dividers in red; corrections and additions in the margins; worm-eaten throughout but text overall legible; defective at the beginning and incomplete at the end.

REFERENCES: See *Kaḥḥāla* for Mājid al-Baḥrānī (vol.8, p.163), Ibrāhīm al-Khalaʿī (vol.1, p.28) and Yūsuf Maʿtūq (vol.13, p.336).

[C3]

[Majmūʿa]
Various authors

A selection of fragments and extracts consisting mainly of Shīʿī lore and anecdotal literature. The compendium includes: (1) *Qiṣṣat Abī Muslim b.ʿAqīl b. Abī Ṭālib* (ff.148r–158v); (2) two short narratives glorifying the excellency of al-Ḥusayn and other early

imams (ff.158v–161v); (3) a collection of traditions ascribed to ʿAlī b. Abī Ṭālib divided into six parts with miscellaneous notes including lists of 99 epithets for God, Muḥammad, ʿAlī, Fāṭima, al-Ḥasan and al-Ḥusayn arranged in red grids (ff.162r–218v); (4) account of eight miracles performed by ʿAlī b. Abī Ṭālib, of which the second miracle is divided into three *masāʾil* and the third includes a *riwāya* (ff.219v–226v); (5) a miscellaneous selection of poems, some devoted to or attributed to members of the Ahl al-Bayt, including Fāṭima.

Incipits:

ان ابا عبد الله عليه السلام قال ان رسول الله صلى الله عليه واله خرج فى غزاة فلما انصرف جمارا نزل فى بعض الطرق نبينا رسول الله ...

وصلى الله على محمد خاتم النبيين وعلى وصيه على ابن ابى طالب اشرف الوصيين ...
هذه معجزة على ...

فلا مهرا على من على وان علا / ولا قتل الا دون قتل ابن ملجم

روى عن اسماعيل بن رجا ابيه قال كنت جالسا مع عبد الله بن عمرو ابن العاص ...

Ms. 1301 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (second half of 13th/19th century).
DESCRIPTION: ff.148r–246v (ff.210v, 228v–229v blank); 11 to 19 lines per page; 205 x 120/approx. 170 x 90 mm.; black naskhī; occasional stanza dividers and marginal annotations in red; some annotations and additions in the margins.

[C4]

Maqāmāt al-Ḥarīrī
Muḥammad b. al-Qāsim b. ʿAlī al-Ḥarīrī al-Baṣrī (d.516/1122)

One of the most famous works in the history of Arabic literature. Consisting of a series of stories or 'sessions' portraying episodes of everyday life and court life in ʿAbbāsid Baghdad, it reached 'classic' status already during the lifetime of the author. This was due more to the author's masterful use of the Arabic language and vocabulary rather than for the contents of his work, an inferior imitation of *maqāmāt* previously written by al-Hamadhānī. Al-Ḥarīrī's work gained great popularity in the West where it became one of the earliest Arabic texts to be translated, besides the Qurʾān.

Incipit:

الهم انا نحمدك على ما علمت من البيان والهمت من البيان كما نحمدك على ما اسبغت من العطاء ...

Ms. 916 (Ar, ZA)
COPYIST: unknown.
DATE: 3 Rabīʿ al-thānī 1257/24 May 1841.

DESCRIPTION: 168 leaves; 12 lines per page with interlinear Persian translation in red; elegant black naskhī within red and blue frame; title and several annotations, additions and corrections in the margins in red.

REFERENCES: Due to the popularity of the work, the number of existing manuscripts as well as translations and studies is extensive. See D.S. Margoliouth and [Ch. Pellat], 'al-Ḥarīrī,' in *EI2*, vol.3, pp.221–222.

[C5]

Mukhtaṣar al-maʿānī
Saʿd al-Dīn Masʿūd b. ʿUmar b. ʿAbd Allāh al-Taftāzānī (d.793/1390)

A work on rhetoric written in 756/1351 and dedicated to Jānī Beg, Khān of the Golden Horde. Al-Taftāzānī, probably a follower of the Ḥanafī school, wrote on grammar, rhetoric, Qurʾānic exegesis, logic and law, and is particularly famous for his commentaries of other works in various fields of learning.

Incipit:

نحمدك يامن شرح صدورنا لتلخيص البيان فى ايضاح المعانى ونور قلوبنا بلوامع التبيان ...

Ms. 915 (Ar non-I, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).
DESCRIPTION: ff.1r–48v; 11 lines per page; 238 x 170/165 x 95 mm.; elegant black naskhī; overlining and some captions in the margins in red; occasional corrections, additions and annotations in the margins; incomplete at the end.

REFERENCES: W. Madelung, 'al-Taftāzānī,' in EI2, vol.10, pp.88–89.

[C6]

[al-Shihāb al-nabawī]
[Abū ʿAbd Allāh Muḥammad b. Salāma al-Quḍāʿī] (d.454/1062)

A work on *ḥadīth* by a prominent Shāfiʿī scholar who served at the Fāṭimid court as a judge during the time of al-Mustanṣir. In addition to writing on jurisprudence and *ḥadīth*, al-Quḍāʿī also contributed important historical works, now lost but often quoted by the Mamlūk historian al-Maqrīzī.

Begins:

... الهوى صلى الله عليه واله افضل ما صلى على احد من عباده ...

Ms. 1291 (ArI, ZA)
COPYIST: unknown.
DATE: n.d. (mid 13th/19th century).

DESCRIPTION: ff.87r–125v; 12 lines per page; 200 x 125/135 x 85 mm.; bold black naskhī; headings in red; defective at the beginning and incomplete at the end.

REFERENCES: Gacek, *IIS*, vol.2 (no.216); *GAL*, vol.1, p.419 (no.2); *GAL*, *SI*, p.584 (no.4).

[C7]

Tajrīd al-kashshāf (al-juzʾ al-awwal)
Jamāl al-Dīn ʿAlī b. Muḥammad b. Abi'l-Qāsim b. al-Hādī ilā'l-Ḥaqq b. Rasūl Allāh (fl. 8th/14th century)

Part one of a Zaydī synopsis of the famous Qurʾānic commentary by Abu'l-Qāsim Maḥmūd b. ʿUmar al-Zamakhsharī (d.538/1144). The *Tajrīd* was originally written in 795/1393 in Ṣanʿāʾ.

Incipit:

الحمد لله الذى انعم علينا بالقرآن وفضلنا بكلامه وهدانا به الى الايمان ...

Ms. 917 (Ar non-I, ZA)
COPYIST: unknown.
DATE: 12 Jumāda'l-ūlā 947/1540.
DESCRIPTION: 4 leaves of miscellaneous annotations, 263 numbered leaves, one leaf of annotations; 29 lines per page; 280 x 185/230 x 140 mm.; clear black and red naskhī; illuminated frontispiece; some corrections, additions and annotations in the margins.

REFERENCES: Ambrosiana, vol.2, 164; C.H.M. Versteegh, 'al-Zamakhsharī,' in *EI2*, vol. 11, pp.432–434; *GAL, SI*, p.509 (no.7).

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